

CERTAIN  
DISCOURSES.

*Viz.*

Of B A B Y L O N (Rev. 18.4.)

being the *present See of Rome.*

(With a Sermon of Bishop BEDELS  
upon the *same words.*)

Of laying on of hands (Heb. 6.2.)  
to be an *ordained Ministry.*

Of the *old Form of words in Ordination.*

Of a Set Form of P R A Y E R.

---

Each being the J U D G M E N T of the  
late *Arch-Bishop of A R M A G H,*  
and *Primate of I R E L A N D.*

---

Published and enlarged by Nicholas  
Bernard D. D. and Preacher to  
the *Honourable Society of*  
*Graves-Inne, London.* 2.6

---

Unto which is added a *Character of Bishop*  
B E D E L, And an *Answer to Mr. Pierces Fifth Letter*  
concerning the late P R I M A T E.

---

London, Printed for John Crook, at the Signe  
of the Ship in St. Pauls Church-yard, 1659.

104565





TO THE  
*Right Worshipfull*  
Sir WILLIAM ELLIS  
BARONET,  
His HIGHNES Sollicitor  
GENERAL,  
*The Readers, and Benchers,*  
*With the Ancients, Barresters,*  
*and Students,*  
Of the  
*Honourable Society of Graies-Inne.*

**Y**Ee are thus inti-  
tuled to these *Trea-*  
*tises.* The occasi-  
on of publishing the *First,*  
A 3 was

## THE EPISTLE

was a Sermon preached by the late *Arch-Bishop* of ARMAGH in your *Chap-pell* of the same subject, Nov. 5. 1654. who (out of his old *love* to this society, whereof he was a member) intended it as his *last*; the *request* then made to him for the permission of printing *that*, he did *satisfy* in his *consent* to the publishing of *this*. For the *other*, some parts of them have been long agoe preached before you by the *Authour*, though now in another manner enlarged; which as a testimony of his *due ob-servance*

## DEDICATORY

*servance and respect to this  
Honourable Society, he de-  
sires may be accepted from  
him, who is*

*Grayes-Inne,*

*Octob. 27.*

*1658.*

*Yours in the service*

*of Christ,*

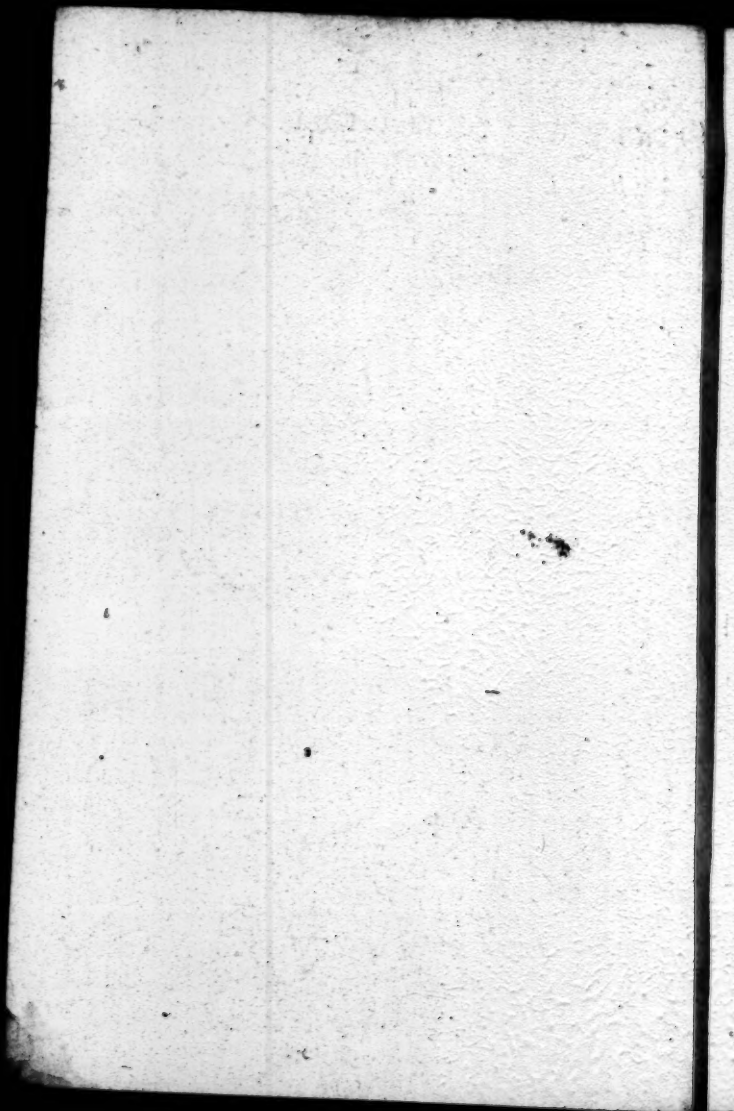
N. BERNARD.

---

A 4

To

---





## To the Reader.

**H**ow Popery and (a) Prelacy came first to be contracted, is not my enquiry; but sure I am, they are here very far asunder, such as do apply that of Babylon (Rev. 17.) and the Man of sin (2 Thes. 2.) to the Pope can hardly be accounted Popish, which you find affirmed by the late Archbishop of Armagh, and Bishop Bedell, in their discussing of the same words, And who are supported in it by the most Eminent Bishops of England and Ireland, since the Reformation

(a) Though of late it hath had that latitude as to comprehend Episcopacy, yet in Ancient Records (which I have seen) it was limited to the Deans and Chapters; For this was then the form of the Arch-Bishops Provinciall visitation, declaring that he would visit, Episcopum, Prælatos, clericum & populum.

## The Epistle

*mation. Archbishop Whitgift, Bishop Jewell; Abbot, Bilson, Andrews, Downham, Morton, Hall, Davenant, Prideaux, with others, who have unanimously given their votes the same way, as is hereafter shewn, And indeed it could not be otherwise expected from some of them who had been taught to put him into their* (b) *Letany, From the Tyranny of the Bishop of Rome, and all his detestable enormities, Good Lord deliver us. So that if any of later years professing themselves to be the sons of those old Prophets, have so far favoured the See of Rome, as to divert the stream of that application some other way, it appears they have in it degenerated from their Ancestors.*

◊ (b) Common  
Prayer in  
Edw. 6.

*The first Treatise, being the Primates three positions concerning  
Babylon*

to the Reader.

Babylon, was wrot above 40 years ago, (which appears by the places of Scripture, rendred according to the old Translation) and sent to an Irish Jesuit in Dublin, (as I take it (c) Christophorus à sacro bosco, there called F. Halywood, the summe of which having been delivered by the Primate in a Sermon which he preached at Grays-Inne, Nov. 5. 1654. and being much desired by some of the Auditours to be publisbed, he did condescend, to permit this, with that other Letter following, in their satisfaction.

The learned Sermon of Bishop Bedels (being of the same subject) I heard him preach it in Christ-Church, Dublin, 1634. before the Lord Deputy and Parliament. The occasion of his giving a copy of it, was at the request of a Papist, to have

(c) The first that broached that figment of the Nagges head consecration in England, after 45 yeares silence of any other Author, which in Bishop Bedells Letters to Wadesworth, p. 142. is confuted.

## The Epistle

*have shewen it to some learned men of his own Religion, and my opportunity to have it, was the near relation I had to him for divers years in that See; which after these 22 yeares lying latent with me) I have taken this fit occasion to publish it.*

*That which I have added, is by way of confirmation from some grounds out of Ancient Fathers, the successive votes both of the learned Writers in those ages, who lived under the Tyranny of the See of Rome, as of our eminent Bishops and Writers, since that*

*\* Synops. Theol.  
disp. 4<sup>a</sup>. de  
Christo & An-  
tichristo conclus.  
Ex quibus ap-  
paret Pontifi-  
cem & Papam  
Romanum, re-  
vera An-ichri-  
stum & filium  
perditionis  
esse, &c.*

*yoke was cast off in England; with the concurrence of our book of Homilies, severall Synods of our own, and other reformed Churches, the determination of the Dutch and French Divines. It being very observable, that what-  
soever*



to the Reader.

*soever differences there are in the reformed Churches in other matters, yet there is a marvellous unity in this. To which is added the like judgement of Arminius, and some of the Church of Rome, (continuing at least in that communion) who professe it out-right; others by way of consequence: Their chief Writers, who meet us halfe way, granting the place, only disputing the time, contending as much as we, that Babylon (Rev. 17.) must be meant Rome, the difference between us, whether Ethnick, or Papall.*

For that of the *Primates judgement* (seconded by some eminent Writers) *what is meant, Heb, 6.2.* by laying on of hands, and of the sense of the old form of words in Ordination; viz. Receive the holy Ghost, whose sins thou forgiveſt,

## The Epistle

givest, &c. and the use of them to be continued. I had leave from himself for the manifesting and enlarging of it. And I suppose the last subject concerning a Set Form of Prayer, will passe with the lesse opposition, by the concurring of divers eminent and worthy Persons, whom the contrary-minded cannot but highly esteem of. Having both in the former and this, taken up Saint Pauls manner of arguing with the Athenians, as certain also of your own have said, &c. or as elsewhere, one of themselves, even a Prophet of their own, &c. And surely, the Primates appearing so much against the See of Rome in the first, cannot but be a preparative to the hearkning unto him the rather, in the two later.

For

to the Reader.

*For my self, I have no other design in the whole, but the peace and unity of the Church, which we are all bound to seek, (and without which end and aim, all gifts whatsoever coveted by us, are of no value) and I hope to have that interpretation from such as are so affected.*

*Two things which have been enlarged by way of Vindication of the Eminent Primate, from the injuries of Doctor Heylene, came so in my way, that I could not passe them, which else (by his being in the esteem of men so far above his reach) there had been no need of. He having in those and divers other aspersions which he hath cast upon him in his late book (which may hereafter be fully cleared) done himselfe the chiefest wrong.*

*I com-*

## The Epistle to the Reader.

*I commend the whole to the Readers charitable and impartiall censure, that no prejudice opinion doe obstruct his right apprehension.*

---

*The*

---

er.

the  
par-  
cate  
ap-



# THE CONTENTS

Of the  
Severall TREATISES;

The *First* consists of three  
POSITIONS.

1. **T**hat a great City cal-  
led *Babylon*, shall be a  
*Seducer*.

2. That by this City is meant  
ROME.

3. Not *Heathen Rome*, but  
since it was freed from the Go-  
vernment both of *Heathen* and  
*Christian* Emperours, and became  
the possession of the *Pope*.

(a)

The

## The Contents.

### The Second.

How the Papacy may be said to be the *Beast* that *was*, and *is not*, and yet *is*, Rev. 17. 18.

The **T**hird (being Bishop *Belds* Sermon on Rev. 18. 4. *Come out of her my people, &c.*)

The Speaker, our Saviour Christ: *His people*, those within the *Covenant of Grace*: A paralleling the Speeches here, with those of the *Prophets*; Of *Littell Babell*; who meant by *Mysticall Babylon*: The judgement of *Bellarmino*, *Salmeron*, *Viegas*, to be the City of Rome. How the title of *Babylon the great*, and her reigning over the *Kings of the earth*, rather agrees to Rome *Papal*, then *Heathen*: The *Cup of enchantment* whereby she hath deceived

## The Contents.

deceived all Nations, and one in  
speciall, in imitation of literall  
*Babell*, (*Dan. 1.*) applyed to that  
Sec; Her *Wantonnesse*, *Pride*, sit-  
ting as a *Queen*, glorifying her  
self: the blood of Christians shed  
by the Papacy, to be beyond that  
of Heathen *Romes* persecution:  
his conclusion from the Pre-  
mises.

That there are some of Gods  
people in *Babylon*; That they are  
to goe out not only in affection,  
but the place also: Of *Baptisme*,  
Grounds of the *Catechisme*, *Faith*,  
taught there; of the doctrine of  
of *merits*: What is to be thought  
of those that doe yet live there,  
and cannot come out: Whether  
the Church of *Rome* be a true  
Church, rightly stated, p. 83. Of  
the *Ordination* had there, by the  
use of these words; *Whose sins ye re-*

## The Contents.

mit, &c. That the Papall Monarchy is *Babylon*, proved by arguments at the barre of *Reason*, and from common *principles* of Christianity. p. 89.

Answer to that motive of staying in *Babylon*, because they are told they may be saved in it :

An exhortation of such as are yet in that captivity to come out, and of our selves to come further out. Of *Impropriations*, *Dispensations*, &c. with a conclusive prayer for the destruction of *Babylon*.

The Fourth, *A Confirmation* of the abovesaid judgment.

From some grounds out of the *Ancient Fathers*, consenting in an expectation that *Rome* must be the place, and the successor of the Emperour there, the Person.

A cleare



## The Contents.

A clear application of it to the See of Rome, by the *Fathers* and *Writers* in successive ages before and after the tenth Century: The Judgment of the eminent *Bishops* of *England* since the reformation, the book of *Homilies*, especially in 2 places, calling the Pope *Antichrist*, and the *Babylonical beast of Rome*. A Synod in *France*, as *Ireland*; How far confessed by the prime writers of the Church of *Rome*. The mistake of such as have diverted the application of it some other way; an Answer of a passage of Doctor *Heylenes* concerning it, in relation to the *Primate*, and *Articles of Ireland*.

The Fifth, Of laying on of Hands.  
Heb. 6. 2.

Reasons why not *confirmation*, but ordination. *Paræus* and Mr.  
(a 3) Carth-

## The Contents.

*Cartwrights* concurrence in it with the *Primate*. The necessity of an ordained Ministry. The neglect of it as undermining the foundation. Objections answered, with a seasonable application to the present times. The necessity of an external call; The Authority *not* from the *People*, That objection against our ordination being derived from *Rome*, at large answered p. 218. That personal faults in the ordainers doth not null the ordination; Some application.

The 6. Of the old form of words in Ordination, *Receive the Holy Ghost*, not meant of the sanctifying grace of the spirit, nor extraordinary gifts of it, but of ghostly or *spirituall* Ministeriall authority. 1 Cor. 3. verse 3.6. and 1 John 2.20. The anointing teacheth you, &c. illustrated. An objection

## The Contents.

tion out of *S. Augustine* answered.

*Whose sins thou forgivest, &c.*

In what sense *Ministers* are said to forgive sins. The *Primates* judgement in his answer to the *Jesuits* Challenge, defended to be according to the doctrine of the *Church of England*, which *Doctor Heylene* hath scandalized him in it.

The 7<sup>th</sup>. *Of a Set Form of Prayer.*

The judgment of *Calvine*. *Dutch*, and *French* divines with their *Practice*. Examples out of the *Old Testament*, and *New*. The pattern of our *Saviour*, giving a form to his *disciples*, taking one to *himself*, and observing the set forms made by *others*. That objection of *Stinting* the spirit answered. An *Uniformity* in publique prayer a means of reducing *unity* in *Church* and *State*. The full concurrence of  
Mr.

## The Contents.

Mr. Rogers, Mr. Egerton, Dr. Gouge, Mr. Hildersham, Dr. Sibbs, Dr. Preston, &c. Of the length and gesture in prayer, Mr. Hildersham of an outward reverence in the publick.

A Character of Bishop Bedell, his industry at *Venice*, and at home, humility, moderation, government, and sufferings.

An answer to Mr. Thomas Pierces fifth Letter, wherein three Certificates have been published by him, for the justification of a change of judgement in the late *Primate of Ireland* in some points.

---

## ERRATA.

Some omissions of Accents Printing, and number of pages, the intelligent Reader may correct himself.

Page 30. l. 2. r. professed p. 40. l. 8. r. Co-ammi. p. 44. l. 18. r. 3r. p. 45. l. 9. for there tis related that p. 46. l. 15. d. and p. 48. l. 3. circum. p. 49. l. 6. ly. p. 63. l. 21. d. 3. p. 59. l. 11. (although p. 60. l. 4. her. p. 63. l. 1. As gods l. 21. dif. p. 64. l. 22. they, they. p. 70. l. 10. val. p. 81. l. 10. d. 3. p. 92. l. 6. may, p. 100. l. 23. & p. 161. l. 11. Padre. p. 161. mar. l. 8. justif. p. 185. l. 2. baptizing p. 189. l. 1. mining p. 198. l. 6. of the p. 248. l. 22. mediatly p. 250. l. 22. 2. p. 278. l. 10. there p. 317. l. 8. Wethersfield p. 322. l. 18. prayer, p. 329. l. 21. and Mr. p. 362. l. 12. d. following p. 378. l. ult. d. which.

T H E



The judgement of the late  
*Arch-bishop of Armagh,*  
 and Primate of *Ireland*, what  
 is understood by *Babylon*,  
 in *Apoc. 17. & 18.*

---

Apoc. 18.v.4.

*Go out from her my people, that ye be  
 not partakers of her sins, and receive  
 not of her plagues.*

**I**N these words we are  
 straightly enjoyned,  
 upon our peril, to  
 make a separation  
 from *Babylon*. For the  
 understanding of which charge,  
 these three Positions following  
 are to be considered.

B

*The*

*The first Position.*

THAT it is plainly foretold in the the Word of God, that after the planting of the Faith by the Apostles, the *Kings* and *Inhabitants* of the earth should be seduced and drawn into damnable errors: and that the *mother* of all these *Abominations* of the Earth, should be a certain great City called *Babylon*, in a *Mysterie*.

## Proof.

THIS we finde directly laid down in the *Revelation*, that  
 a *great Citie* called <sup>b</sup> in a *mystery*  
*Babylon* should become the *mother*  
 of the spiritual *whoredome* and *abominations* of the earth, so that the  
*Kings* of the earth should commit *fornication* with her, and the *Inhabitants*  
 of

a Apoc. 17.

v. 18. &amp; 18

v. 2. &amp; 21.

b Apoc.

17. 5.

c Apoc. 17

2. &amp; 18.

v. 3.

of the earth should be made drunke  
with the wine of her fornication.

*The second Position.*

THAT by this great City Babylon  
(the Mother of all the abomi-  
nations of the earth) is under-  
stood Rome.

*Proof.*

1. **B**Y the clear Testimony of  
Scripture, in the seventeen  
Chapter of the *Revelation*; where  
this City is described unto us, First  
by the *situation*; that it is seated  
upon *seven Hills*, (v. 9. 18.) and then  
by the largeness of the Dominion  
thereof; That it is that *great Citie*  
*that ruleth over the Kings of the*  
*earth*, (v. 18.) Now that by these  
two marks Rome was most notoria-  
ously known in the Apostles dayes,  
may appear even by the *Romane*  
Poets, who describe Rome just af-

d (Horat.  
in Car. se-  
culari.)

Dii quibus  
septem pla-  
cuere  
colles.

ter the same manner, as d Ovid;

*Sed quæ de septem totum circumspici-  
cit orbem*

*Montibus, imperii Roma Deumque  
locus.*

Trist. lib. 1.

Eleg. 4.

Lib. 3. E.

leg. 10.

“ Rome the place of the Empire,  
“ and of the Gods, which from  
“ seven hills doth take a view of  
“ the whole world. And more  
“ shortly Propertius.

*Septem urbs, alta jugis toti quæ præ-  
sides Orbi.*

The City mounted on seven hills  
which ruleth the whole world. No  
man reading Propertius, ever made  
question, but that Rome was here  
described; and therefore no reason  
why any doubt should be made,  
what that great Citie may be,  
which with the same colours is  
painted out unto us in the book  
of the Revelation,

2. By



2. By the judgement of the ancient *Fathers*, affirming expressly that *Rome* is meant by *Babylon*, in the seventeenth Chapter of the *Revelation*, as the *Rhemists* themselves doe voluntarily confess in their last note upon the *first Epistle of Peter*

3. By the *Confession* of those who are most *Devoted* to the See of *Rome*: as (to name one for many,) (*Bellarmino* the Cardinal Jesuite; whose words are these:

“ [ *John* in the *Revelation* every  
“ where calleth *Rome Babylon*, as  
“ *Tertullian* hath noted in his third  
“ Book against *Marcion*, and in his  
“ Book against the *Jewes*: and it  
“ is plainly gathered out of the  
“ seventeenth Chapter of the *Reve-*  
“ *lation*: Where great *Babylon* is  
“ said to sit upon seven Mountains  
“ and to have Dominion over the  
“ Kings of the earth. For there is no

c De Rom.  
Pontif. lib.  
2. cap. 2.

“ other City which in the time of  
 “ *John* had Dominion over the  
 “ Kings of the Earth, but *Rome*;  
 “ and the building of *Rome* upon 7.  
 “ hills, is a matter most famous. ]  
 Hitherto *Bellarmino*.

### *The third Position.*

THAT old *Rome* onely under the  
*Heathen* persecutors (from the  
 time of the first Emperour till  
*Constantines* dayes ) was not  
*Babylon* (as the Proctors of the  
 Church of *Rome* would per-  
 swade us ) but *Rome* in her last  
 dayes being free from the Go-  
 vernment both of *Heathen* and  
*Christian* Emperours. And that  
*Rome* was to be that *Babylon*,  
 which should draw the Kings  
 and Nations of the world unto  
*Superstition* and *Idolatrie* from  
 such time as it ceased to be sub-  
 ject

ject to the *civill Prince* ( and became the Possession of the *Pope*) until the last destruction thereof, which is yet to come.

Proof.

1. **T**He *matter* of *Babylon* is revealed unto *Saint John* as a mylterie, *Apoc 17.6.* But the *persecution* of the Church by the *Heathen* Emperour was far from being a mylterie : For it being openly committed, *Saint John* himself at the same time being a companion with the rest of the Saints in this tribulation ( *baniſhed for the Word of God,* and for the *witneſſing of Ieſus Chriſt* into the *Iland Pathmos :* ) this could not be ſhewed as a *ſecret* and *myſtical* thing. And therefore ſome further matter, not then openly known to the world muſt here be intended.

*Apoc. 1.9.*

2. The state of Babylon after her fall, is thus declared, Apoc. 18. 2. *It is fallen, it is fallen, Babylon the great Citie is become the habitation of Devils, & the hold of all foul spirits, and a cage of every unclean and hateful bird, for all Nations have drunken of the wine of the wrath of her fornication, and the Kings of the Earth have committed fornication with her, &c.* If Heathen Rome onely were Babylon, it would follow that upon the fall thereof in the dayes of Constantine the Emperour, Rome professing the Faith of Christ should then become the habitation of Devils, and a cage of every unclean and hateful bird. Which being a most grosse and absurd imagination, it must needs be granted, that after the dayes of the Christian Emperour, *the faithfull Citie should become a harlot; even Rome (whose Faith was once renowned throughout*  
all

all the world) should become Baby- *Apoc. 17. 5.*  
lon the mother of whoredomes and abo-  
minations of the Earth.

3. Such a *Desolation* is foretold  
should come upon the great City  
Babylon (which in the *second* positi-  
on is proved to be Rome) that it  
should utterly be destroyed and  
never built again, nor reinhabited,  
(*Apoc. 18. v. 21, 22, 23.*) Now at  
that very time when this judgement  
shall come; it is said that the *Kings*  
of the Earth which have committed  
fornication with her, shall bewail her  
and lament her, (*Rev. 18. verse 9.*)  
whereby it is most evident that  
Rome is not to cease from being  
Babylon, till her last destruction shall  
come upon her; and that unto her  
last gaspe she is to continue her spi-  
ritual fornications, alluring all Na-  
tions unto her superstition and ido-  
latrie,

4. Saint Paul, 2 *Thessalonians* 2.

7. Declareth that there was *One* in his time ~~who did hinder~~ the *re-vealing* of that *wicked* man, who was to be the head of this Apostacie, and falling away from the Faith. And when that he should be taken out of *the way*, then (saith the Apostle Verse 8.) *Shall that wicked man be revealed.* He that with-held and made this hinderance in the Apostles time could be no other but the *Emperour*, in whose hands, as long as the possession and government of *Rome* remained, it was impossible that *that wicked One* ( of whom the Apostle speaketh ) should *raigne* there. So that upon his removal, *that man of sinne* must succede in his roome, whereupon that great Citie, wherin he placeth his

his Throne falleth to be. that *Ba-* Revel. 18.  
*bylon*, which should deceive<sup>23.</sup>  
all Nations with her inchant-  
ments. Now all the world  
can witnesse, that the Emperour,  
who sometime was the *Soveraigne*  
*Lord of Rome*, is now quite turn-  
ed out of the Possession thereof,  
and the *Pope* entered thereupon  
in his stead. Whereupon it fol-  
loweth, that the *Pope* (for all his  
*Holiness*) is that wicked one of whom<sup>2. Th. II. 2.</sup>  
the Apostle Prophefied, that he  
should sit in the temple of God exalting  
himself above all that is called God or  
worshipped: And consequently,  
that *Rome*, (where he hath set-  
tled his Chayre) hath long since  
begun, and yet continueth to be  
that *Babylon*; from whose com-  
munion we are charged to sever  
our selves, by that voyce from  
Heaven,

Apoc. 18.  
4. Heaven, Goe out of her my  
People, that ye be not par-  
takers of her sinnes,  
and receive not of  
her Plagues.

---

The

---



The judgement of the *Primate* (wrot by him long agoe  
 in answer to the request of a learned  
 Friend) what is meant by *the beast*  
*that was, and is not, and yet is,*  
 and other passages in the  
 17. and 18. of the  
*Revelation.*



IN the *Revelation* these  
 four Particulars must  
 be carefully distin-  
 guished. *The woman*  
 (which is the great City *Babylon.*)

The *first beast* which ariseth out  
 of the *Sea*, Apoc. 13. 1.

The *second beast* which ariseth  
 out of the *Earth*, Apoc. 13: 11. and  
 the *false Prophet* which ministreth  
 to the *second beast* that goeth to des-  
 truction,

struction, Apoc. 16. 13. (19. 20.) by which are meant (as I conceive) *Urbs Romana*, *Imperium Romanum*, *Pontifex Romanus*, and *Clerus Romanus*. The two beasts in Cap. 13. verse 11. are plainly distinguished, and that distinction must necessarily be observed in the seventeenth Chapter. Likewise for the great beast mentioned in the third and seventh verses of that Chapter is the same with the first beast of the thirteenth Chapter as appeareth by the like description of the seven heads and ten horns: the lesser beasts mentioned in the eighth and eleventh verses, (which is the last head of the former) can be no other but the second beast mentioned in the thirteenth Chapter, verse 22. who revived the Image of the former, i. e. of the Empire, and made all to admire and adore it.

Now

Now the *Question* is how this latter which is *Pontifex Romanus* can be said to be the beast, *that was, and is not, and yet is?* My conceit of this is *Singular*, but such as it is, I will not conceal from you; The *Pontifices* among the ancient *Rom.* (as *Dionysius Halicarnassæus*, noteth in his second Book of *Roman Antiquities*) were obnoxious to no other jurisdiction, neither were bound to render account of their doings to any, they were only at the command of the *Pontifex maximus*, whose authority was so great that the *Emperours* thought it inconvenient that this Supremacy should be committed to any other, therefore by assuming it to themselves, and annexing it to their *imperial Crown*, they did by this means extinguish the *Spiritual Magistracie*, and in a sort extinguish the *solemn Magistracy*,  
which

which (under the 5. former heads) was distinguished from all other superiour Governments, and prosecuted with special regard and reverence. That as if now for example in *our* state, one should Prophe-  
 sie of the Government of the *Dukes of Lancaster* under the like Type, he might say of them in this manner; The beast *that was* (for the *Dukes of Lancaster* in their time *have been great*) and *is not* (for by annexing of the *Dutchey* to the Crown, there is now no speech of any Duke) and *yet is* (for the *Dutchey* still remaineth with the severall offices appertaining thereunto, though the state of the *Duke* lieth as it were drowned in the person of the King.) So in like manner, the Angel might speak of these *Pontifices Romani*, the beast *that was* (for he was in former time of speciall account) And *is not* (Being  
 now

now confounded , and , in a manner, swallowed up with the state of the Emperour) And yet is (for the Priest-hood remained still,) the Title and Dignity thereof resting in the Emperour. This Beast, this *Pontifex Romanus* shall hereafter appear in his *Pontificalibus*, and by his creatures (*the false Prophet*) induce the world to accept his *Pontifical* power for the highest upon earth, as before they did the *Imperial*, the image whereof is in this perfectly revived.

As for the second we are to consider that the *seven heads* of the first beast are expounded, *Apoc.* 17.9. & 10. to be both the *seven Mountains* on which the woman, (i. e.) the great City, *verse* 18. was seated, and the *seven Kings* (or head Governours,) by which that City was ruled.

The *Pope* in regard of his *Civil* power over the woman (*i. e.*) his *Regall* Power over the *City* of *Rome*, orderly succeedeth the *six* heads that went before him, and so becometh the *seventh*, claiming that respect in higher headship then did his Predecessors.

But not content with that, for whereas the state of *Pontifex maximus*, which in Saint *Johns* time after a sort was, and is not, as hath been shewed, by means of the *Christian* Emperors was clean extinguisht (the first of them bearing only the Title, but not exercising the Office, and *Gratian* the Emperour at last abolishing both the Title and the Office, as by *Zosimus* a heathen Historian we understand) the *Pope* raised it again out of the grave and took it to himself, and after he had gotten

ten to be the seventh head, retained not the pontificality as an *appendant* of his regall Power (as did the Emperours before him) but *advanced* the head thereof far above any of the *seven* civil supreme governments, making himself by that means an *eight* head distinct from any of the former, which in respect of his civil Power was one of the *seven*; Neither was he content to extend the jurisdiction of his Pontificality, *ad urbem & regiones suburbicarias* onely, or to bound it within the confines of *Italy*, but (which was never done by any *Pontifex maximus*, before him) by being *Pontifex urbis*; he challenged a Title of *Summus Pontifex Orbis*, and so became not onely a head of the former beast, but also a severall beast by himself, receiving in his

government the *image of the former beasts*, drawing all the world to worship the same, for (as *Augustinus Stenchus* writeth in his second Book against *Laur. Valla*) when the Pontificality was first set up in *Rome*, all Nations from East to West did worship the *Pope*, no otherwise then of old, the *Cæsars*.

---

---

The





A SERMON,  
 Preached at *Christ-Church*  
*Dublyn*, before the *Lord*  
*Deputie*, and the *Parliament* of  
*Ireland*, by *BP. BED ELL*,  
*Bishop of Kilmore in Ireland*,  
*Anno 1634.*

Revel. 18. 4.

*And I heard another voyce from Heaven*  
*saying, Come out of her my people, that*  
*ye be not partakers of her sins, and that*  
*ye receive not of her plagues.*

*Right Honorable, Reverend, Worshipful and Beloved.*

**T**He Censure that Saint  
*Hierome* passeth on this  
 Book of the Revelation,  
*Tot Sacramenta quot Ver-*  
*ba,* so many Words so many My-  
 D sterics,

steries, hath often run in my mind, and made me even fearful to pronounce concerning the divers Visions in it, and even loath to *meddle* with it; Neither have I to my best remembrance, above *twice* in my whole life chosen any Text out of it to declare out of this place, which resolution I should stil have holden, save that I conceive some *extraordinary* fitness in this passage for the present occasion of this great meeting: And yet even now I shall treat of such a part, as is none of the *hardest* to be understood; so as with out lanching into any *deep and subtle* Disputations, we may keep us by the shore side. And if you will be pleased to favour my indeavour: with your religious Attention, and the weaknesse of my voyce with your silence, I will hold as straight a course as I can, and without further

ther preamble come to the matter  
it self of this Text.

And first for the Connexion and  
Declaration of the Sence, you shall  
be pleased to understand, that in the  
former Chapter, Saint *John* is shew-  
ed a sight whereat he wondered  
with great marvel. *A woman sitting* Verse 3.

*upon a Scarlet coloured beast, full of  
names of Blasphemy, which had seven  
heads and tenn horns; this woman had  
in her fore-head a name written, Ba-  
bylon the great, the Mother of harlots  
and Abominations of the Earth.*

And in the rest of the Chapter the  
Mystery of the Woman, and the  
beast that bare her, being largely  
declared and one thing amongst  
the rest, that she *sits on seven hills,* Verse 9.

the Conclusion is, *That she is the  
great Citie which raigneth over the  
Kings of the Earth.* Verse 18. In this Chapter  
Saint *John* proceeds in the same

ter, and tells, how he saw first a mighty Angel descending from Heaven and proclaiming the fall of this *Babylon*, ( Verse 2. 3. ) and towards the end of the Chapter, to confirm the matter with a sign, another mighty Angel takes up a Millstone and throwes it into the Sea, with this word with like violence *Babylon shall be thrown, and no more*  
 Verse 21. *be found.* In the midst between the Voyces of these two Angels is inserted a long Speech, uttered also by a Voyce from Heaven, beginning at this fourth Verse which I have now read and extending to the twenty ninth, partly admonishing Gods People to come out of this *Babylon in time*, partly describing her pride and security going before her destruction, partly  
 Verse 7. bringing in as it were the Funeral Song, that is, sung for her by her  
 Verse 10. followers

followers and Lovers partly exhorting Heaven with those that dwell therein to rejoyce at her ruine.

This is the Order now for the meaning of the words, that shall appeare best by resolving three Questions. 1. *Whose this Voyce is?*

2. *To whom it speaks?* And 3. *What?*

We need not be long to seek *Who it is* that speaks; For both those that speak before and after are expressly called Angels, and he that now speaks lacks that Addition, and the interest that he challengeth in those that are spoken to, calling them *My People*, sheweth plainly (to use the words of our blessed Authour in his speech to *Peter* at the Sea of *Tiberias*) *It is the Lord.* And John 21.7

Albeit those relations between the Lord and his People are often mentioned in Scripture, without any

restraint to any one person in the blessed Trinity, yet because he that here speaks telleth of the *Lord Gods* *judgeing the great Citie*, Verse the 8. As of another and third person, *Strong is the Lord God that judgeth her*. And again, Verse 20. Speaking to the Prophets and Apostles, *saith, God hath avenged you on her*. It is evident that he who hear speaks is the *Mediatour*, Our Lord Jesus Christ, who carries his people not in his minde onely, but in the Explication of his name, *Matthew 1. 21. He shall save his People from their finnes*. Whereto it fidly agrees that this Voyce is uttered, *From Heaven*, where our Lord Jesus is at the right hand of God: We see the speaker, now who are spoken unto *Christs People*: There is no doubt, but in some Sense all the World are Christs People, *His Inhe-*

*Inheritance, his Possession.* And so much is often expressly expressed, But yet the Scripture in many places intimateth, that this phrase restraineth from the World to some particular and choice people, namely *Israel*, *The Lord thy God hath chosenthee to be a speciall people unto himselfe above all People that are upon the face of the Earth.* So Chapter 10. *The Lords portion is his People, Jacob the lot of his Inheritance*; Ye shall be my peculiar Treasure above all People, though all the Earth be mine.

Psalms. 8.

Exod. 19.

5.

Deut. 7. 6.

Chap. 10.

14, 15. and

Chap. 3.

and 9.

Exod. 19.

5.

Isay 81. 8.

13.

Micah 6. 2

Hence it is, that these two, *My people*, and *Israel*; are used indifferently in the same Sentence, as *Psalms 57: Heare O my people O Israel*, and so in many other places; yet even amongst these there is some time a difference put, for all that are of *Israel* are not counted

Isay 1. 10.

Gods People, to some of them it is said, *Hear the Word of the Lord ye Rulers of Sodome, give ear ye People of Gomorah*: And for an upbraiding of their continual rebellions against the Lord, the Prophet *Hosea* is bidden to name one of his sons, *Lo-mmi, ye are not my people*; and when to all other their Rebellions they rejected, yea crucified the Lord of Glory, the Lord also rejected them, and as he threatened by his Prophet, *called his servants by another name, Christians*: Even these also are in a different manner so called; sometimes all that are within the Covenant of Grace, and the Sacraments thereof are called Christs People; sometimes those that he hath foreknown, and that are within the grace of the Covenant; *God hath not cast away his People whom he foreknew* according

Rom. 11. 2.

to



to that : I will put my Law into their inward parts, and write it in their hearts, I will be their God and they shall be my People. And these are those here most properly spoken unto, as appears, because the Motives here used the fear of partaking in sinne and punishment, most properly work upon these, besides these being oppressed & holden in Captivity by the mystical Babylon here spoken of are in the 6. Verse Exhorted to cry her quittance in the same words almost which the ancient Church of Israel useth concerning the old Babel : O Daughter of Babylon which art to be destroyed, happy shall be he that rewardeth thee as thou hast served us.

Jer. 31. 33

Psal. 137.  
8.

The third and last Point to be cleared remains, what the people of God are commanded to doe, goe out of her, saith our Lord Iesus Christ ; that

That is doubtlesse *out of Babylon*,  
 Isa. 21. 9. *before proclaimed, to be fallen* that is  
 after the Prophetical phrase *certainly to fall*; *Babel is fallen, is fallen* whence this form is borrowed.

That *Babel* was a City in *Chaldea*, standing by the River *Euphrates*, where by the occasion of the presumptuous Tower, the Languages of Mankind were confounded, *Genesis* 11. 10. The first seate of *Nymrods* Tyranny, Chapter 10. 10. *Nebuchadnezer* the King thereof carried thither Captive, *Jehoiakim* and with him *Daniel* and his companions, together with the vessels of the House of God; about some *twelve* years after *Zedekiah* also was carried away Captive to the same place, *Jerusalem* burnt, the Temple desolated, and the whole people in a manner carried out of their own land

land to the same place of *Babel*, where they continued seventy years unto the overthrow of the *Babylonian* Monarchy by *Cyrus*.

The Prophets *Isay* and *Jeremiah*, foretel the ruine of this *Babel*, and delivering of Gods People from her Tyranny, whom they exhort upon her fall *to returne* into their own land : Hence is this forme taken, and this whole Chapter is compiled of little else, but the phrases of the Prophets touching *Babel* and *Tyrus* as the diligent reader by comparing the concording places may easily perceive :

This Exhortation to leave *Babylon*, is, *Depart ye, Depart ye* Isa. 52. 11.  
*goe out from thence, remove out of* Ser. 50. 8.  
*the middest of Babylon, and goe forth* and  
*out of the land of the Chaldeans, flee* Ier. 51. 6.  
*out of the middest of Babylon, and de-* 9.  
*liver every man his Soul, be not cut*  
*off*

off in her iniquitie for sake her, and let us goe every one into his own Countrey, Verſ. 45. My people, goe ye out of the middeſt of her, and deliver ye every man his Soul from the fierce anger of the Lord, which as you ſee are almoſt the very words of this Text, ſo that which followes here in the ſeaventh Verſe, *I ſit as a Queen and am no VVidow, and ſhall ſee no ſorrow*, is taken out of *Iſaiab 47. 7, 8.*

The wayling of the Merchants of this *Babel*, and the ſtore and preciousneſſe of her Merchandize is borrowed from the like Deſcription of the Coſtlyneneſſ of *Tyrus*,  
 Ezek. 27. *Ezekiel 27.* The irrecoverable ruine of this *Babel* ſhewed in the end of this Chapter, by the ſigne of a great Milſtone caſt into the Sea, is taken out of *Ier. 51.* Where the Propheſie of that it ſelf againſt *Babel*,  
 is

is appointed to be bound to a Milstone,  
and cast into the river Euphrates,  
which ran through the old Babel,  
with this word. Thus shall Babel  
sinke, and shall not rise from the evil  
which I will bring upon her.

These Prophecies were accordingly accomplished, as you may see in Daniel, for she is related in a great Feast made by Belshazzar to a thousand of his Lords (wherein he would needs bring forth the Vessels of Gods House for his Nobles and Concubines to quaff in.) God wrote his Doom with a hand upon the wall of his Banquetting-house, and the same night the Medes and Persians under Darius and Cyrus, entered the Citie, slew the King, and proclaimed libertie to Gods People, to return into their Countrey and re-edifie the House of God as you may see, and thus came Babel the  
Glory

Daniel 5.

Ezra 1. 1.

Glory of Kingdomes ( as it is called *Esay* 13. 19. ) to Confusion : But this is the *literal* Babel, whereunto there is a reference in this Text , What now is the *Mystical* Babylon which here Gods People are bidden to leave.. Questionlesse some City answering to this, in *State*, in *Glorie*, in *Oppression* of the People of God, neither must we take it for the buildings onely and houses , but for the *State also and Policy* ; as besides the *Evidence* of the *Type* of *old* Babel, so taken by the Prophets , and the common use of all Authours in like Case doth lead us.

There be two Opinions recited by Cardinal *Bellarmino* in this matter, one that it should be the *communitie of all the wicked and reprobate*. But this hath no manner of agreement : with the Circumstances

ces of the Text : This is not seated on *seven* hills, nor hath it seven *Kings, five fallen*, one being, and another to come, nor will those things that are foretold of the destruction of *Babel* agree to this Exposition, and is rejected by the *learned* of that side : And himselve names another, (which he approves for the better) *viz.* that here by *Babel* is meant the *Citie of Rome*. As that was in Saint *Iohns* time, for as he shewes out of *Tertullian*, Look as old *Babylon* was the head of that Empire, whose King persecuted and lead into captivity, the People of God, so did *Rome* then : This is not onely *Bellarmines* judgement, but *Salmeron*, *Viegas*, and others of that side that *Babylon is Rome*. They do well to yield to the clear evidence of truth so clear in deed as it would be  
too

too shameful impudence to deny it;  
 For what City was there which in  
 Saint *Iohns* time could have the  
 addition of *great*, but onely *Rome*,  
 or did rule over the Kings of the earth;  
 or (to omit all other Arguments  
 was seated on seven hills: *Septem-*  
*que una sibi muro circumdedit arces*;  
 It may be said *Constantinople* also is  
 set on seven hills and not unfitly, for  
 it was built in *Emulation* of *Rome*  
 called *new Rome*, but not till some  
 \* *Ages* after Saint *Iohns* time, we  
 need not spend more words in a  
 plain matter having our Adversa-  
 ries own Confession, *Babylon is*  
*Rome*, and old *Rome*; yea saith *Bel-*  
*larmino*, *Heathen Rome persecuting*  
*Rome*: Hear I beseech you, (Right  
 Honourable and beloved) to ob-  
 serve well, not what *Isay*, but what  
 Saint *John*, what the *Angels*, what  
 our Lord *Iesus Christ himselfe* doe  
 fore;

\* Anno  
 330.



tell and relate in this Chapter, touching the fall of this *Babel* or *Rome*. It is confessed; if *Babylon* be *Heathen Rome*, that is now false, and hath been above a thousand years agoe, and consequently thenceforth it is become *An habitation of Devils, the hold of every soul spirit and a Cage of every unclean and hateful bird*, for these are by the Angel conjoynd with the fall thereof in the 2 Verse, will *Bellarmino* and his fellowes now confess this to be so? I trow not.

But because it may be some body else will, that we may speak not only to the *men*, but to the *matter*. Observe that the ruine of *Babylon* here spoken of, is so described as to be sudden in one day, in one houre: her desolation is not only without *recoverie*, but even *Consolation*, like to the throwing of a

Verse 8.  
10. 19.

E

Stone

Verſe 21. *ſtone into the Sea, ſo as neither Muſick,*  
 22, 23. *nor Minſtrel, nor the ſound of a*  
*Quern, or any Crafts. man, nor the*  
*voyce of a Bridegroom, or a Bride,*  
*nor light of a Candel ſhall be found*  
*in her any more, This can-*  
*not agree with the Converſion,*  
*or the Subverſion of heathen Rome,*  
*for all theſe things are yet left now*  
*to be found there; and if men will*  
*not wilfully ſhut their eyes, they*  
*muſt (me thinkes) needs ſee*  
*that this Deſolation did not then*  
*come upon Rome, nor is yet come*  
*upon her, And therefore it is not*  
*Heathen Rome, but after the embrac-*  
*ing of Chriſtian Religion, which is*  
*to fall, and conſequently that out*  
*of which Chriſts People are called,*

*Viegas of likelyhood was aware*  
*of this, and therefore hath deviſed*  
*another ſhift to eſcape by: He ſaith,*  
*Rome is here to be taken in a double*  
*estate.*

estate. That before it received Christs  
Faith, and that which shall be in Anti-  
christs time : when ( as Saint Iohn  
 saith in this and the former Chap-  
 ter ) It shall revolt from the Bishop of  
Rome, and from the Faith ( as he  
 saith ) a little before Antichrists com-  
ing, or at least at the beginning of his  
Kingdome Rome shall be grown proud,  
 and secure, so as to say, I sit as a Queen;  
 and then by the ten Kings menti-  
 oned in the former Chapter ( who  
 had given their Kingdomes unto  
 her ; ) shall she be ruined and burnt,  
 &c In this Exposition, the revolt  
 that he tells of from the Obedience of  
 the See of Rome, is a Fancy of his  
 own, and hath not the least ground  
 in St. Iohns Vision, That the revolt  
 from the Faith, whereof the Apostle  
 Paul speaks, ( 2 Thessalonians 2. ) is the  
 very Apostacy of Antichrist the man  
of sinne, and sonne of perdition, that

Rome in Antichrists time shall be secure, and account her self to sit as a Queen, and then be destroyed by the ten Kings that formerly had served and obeyed her; this is very true, as being expressly so laid down in the 16. and 17. Vers. of the former Chapter. But that which befell the *Jewes* in the looking for the *Kingdome of Christ* when it was already among them, happeneth to *Viegas* and those of his side, They fondly look for *Antichrist* the last head of the beast, whereupon the *Babylonian Harlot* sitteth above a thousand yeares after all the former, and consider not that this beast is one *Principality under divers forms of Government*, whereof five being fallen in Saint *Johns* time. one then in being, and the other to endure, a short space. To make this short space a thousand years, or else to put in  
so

so many years of the *Popes* government over *Rome* before Antichrist come, who shall forsooth revolt from his Obedience: It seemes rather the dream of a waking man then to hold any likelyhood of Truth, Howsoever it resteth even by *Viegas* consent (notwithstanding his cunning combination of two states of *Rome*, that under *Paganisme*, and that under *Antichrist*, with a thousand years between) that *Rome* must have continued *Christian* for sundery Ages before her Desolation, and for ought doth yet appear *the present Monarchy* which she claims to exercise over the Christian World, is the *Mystical Babylon* out of which Gods People are called.

For the better clearing whereof, let us consider the Description that is made of this *Babylon*, by the

Angels and our Saviour Christ himself more distinctly, to see whether it doe agree to the present estate of Rome or no : The Angel tells Iohn in the last Verse of the former Chapter, *The woman which thou sawest is the great City which reigneth over the Kings of the Earth*, and before (Verse 5.) upon her forehead is a name written, *Mysterie Babylon the great*. Touching this greatness I may spare my pains to speak much, there is a learned Book of *Iustus Lipsius* which he intitles *Admiranda*, marvells, touching the greatness of Rome, not long after in concurrence thereto, there was another made by *Thomas Stapleton* our Countreyman Professour at *Lo-vaine*, which he intitles *Vere admiranda*, Marvels indeed, touching the greatness of the Church of Rome, wherein by comparison he in-

indeavours to shew that for largeness of *Extent, strength and power* over Princes themselves, *honour* yielded unto it, the greatness and magnificence of the *Romane Church* doth far surpass the *Roman Empire*. These two books were both printed together, and set forth at *Rome* against the year of *Jubilee, 1600.* as if the Papacy laboured to carry in her forehead the name *Great Baby'on*;

For the *reigning over the Kings of the Earth* by this great City, (which is another point of the Angels description.) It is true that heathen *Rome* had anciently in the borders and confines of the state, sundry Kings that held their Kingdomes of her, Such were the *Herods, Aretas and Agrippa* mentioned in the *New Testament*; but these were neither in number nor dignity, nor in the absoluteness of

their subjection to be compared with those that the *now Rome* reigneth over: And no great marvel if the Roman Emperour armed with thirty or forty Legions had many Kings at command (saith Stapleton) but that the Pope being altogether unarmed, should give Lawes to the Kings of the Earth: and either advance them to their Kingdomes, or depose them, who would not account worthy of great marvel? true, but the Angel shewes us the true rea-

Verse 12. son, the ten hornes which thou sawest

Verse 17. are ten Kings which have received no Kingdome as yet but receive power, as Kings at once with the beast, &c. For God hath put in their hearts to fulfill his Will, and to agree and to give their Kingdome unto the beast, until the Word of God shall be fulfilled.

And consider I pray you here the manner how they have given their Kingdomes to the beast;

Vpon



Upon the Election of any new Pope, they send a solempne Embassage to profess their Obedience to him: And one of those ( which is extant in Print, as great a Monarch as any the Christian World hath ) Offers himself and all his Kingdomes, his Seas, Firm lands, Islands, Armes, Forces, Treasures, Ships, Armies, whatsoever he is, what/soever he hath, whatsoever he is able to doe; and falling down at the Popes feet as a most obsequious Sonne: he acknowledgeth and confesseth him to be the true Vicar of Christ our Saviour on Earth, the successor of Peter the Apostle, in that See, the head of the Universal Church, the Provost, Parent, and Pastor of all Christians, praying him and humbly beseeching him that he would receive all whatsoever he hath offered to the profit & defence of the Church into his Protection and Patronage: And these words, &c.

are

are said with a gesture correspondent: *the Embassador falling down upon his knees: let Lipsius if he can with all his reading in Story, shew us such an Example of any King subject to old Pagan Rome:*

It is true that *Nero* accounted it for his highest Glory to have set the Crown upon *Tiridates* the King of the *Armenians* head in the City of Rome, with great state and pomp. But let us see (saith *Stapleton*) *If the Majesty of the Church of Rome hath not had an equal part of this glory, yea and a greater, and then he reckons how Pope Leo the third gave the Empire to Charles the great, and how other Popes conferred to others a great many other Kingdomes: One thing he forgets that neither Nero nor any other Emperour of old Rome ever Crowned any with his feet, as Celestine the third, did*

did *Henry the sixth*, nor caused him to hold their stirrops, or kiss their feet, much less set their feet upon their neckes as Pope *Adrian the fourth*, and *Alexander the third*, did to the Emperor *Frederick*.

And that we may not spend more time in proving that the present *Papal Rome* reigneth over the Kings of the Earth, the Merchants of *Babylon* are now resolved That all the Kingdomes of the Earth are the Popes, insomuch that the best Title that any Prince can have to his Crown is, *Dei & Apostolicæ sedis gratia*, by the grace of God, and Apostolick See. And Cardinal *Bellarmino* recognizing his works retracts that which might seem to Cross this title about the Popes dividing the new world to the *Portugals* and *Spaniards*: And tempers that which he had said that Christ himselfe whose

*Lib. Rom.  
Pon. 5. 1. 2  
6.  
Ab Alex 6.  
Cap. 7. 8.*

whose Vicar the Pope is, had no temporal Kingdome, and lastly, asserts more roundly, contrary to his former opinion, viz. *That the Church may deprive infidels of their Dominion which they have over the Faithfull,* yea, albeit they do not endeavour to turn away the Faithful from the Faith: Howsoever she doth not alwayes so, because she wanteth strength, or doth not judge it expedient, but questionlesse, if those same Princes do goe about to turn away their people from the faith, they may and ought to be deprived of their Dominions: I shall not need to call to remembrance here what Faith or infidelity is at this day in the Roman Language when Paul the First, teacheth the Catholickes that they cannot take the Oath of Fidelity (*salva fide Catholica*) with safety of the Catholick Faith; which shewes

shewes, that if the Pope may deprive infidels of their Dominions, how much more such as are *Christians*, being thereby more *under the verge of his Authority*, concerning the *Popes* ruling over the Kings of the Earth, this may suffice.

The Angel which in the beginning of this Chapter proclaimeth the fall of *Babylon*, saith that all Nations have drunke of the *wine of the wrath* of her Fornication, and the Kings of the earth have committed Fornication with her. In the Greek the Text is so, but might as well for the force of the Words, and better for the circumstances be rendered of the *wine of the heat of her Fornication*. τὸ θυμὸν. And so Chapter 14. 8. This seems to be a Declaration of the *liquor* contained in the golden Cup which she hath in her band full of *abominations and unclean Fornications*,

See also  
Chapter  
14. 10.

*nications, And in this Chapter Verse 23. by thy Sorceries were all Nations deceived; by all which is meant that with her intoxicating love drenches, she had besotted the Kings of the Earth to be enamored of her; How to declare this of Heathen Rome I cannot well tell, unless it were that by benefits, favours and shew of honor, Kings and Provinces were alured to bear the Roman yoke, and conform themselves to Rome, but for Papal Rome the matter is more easie, for under the pretence of religious Holiness, and Spiritual profit, the blessing of Almighty God, and of the blessed Apostle Saint Peter and Saint Paul, Christs Vicar and Saint Peters successor the Keyes of Heaven, fulness of Power: And the Apostolical Sees, Exemptions, Dispensations, Pardons, Faculties, Indulgences, Jubilees, inlarging of souls out of Purgatory;*

gatory, she hath brought all sorts to her love and lure, Princes and great men, finding how needful her favour is for dispensing with some disadvantageous *Oaths* or *incestuous marriages*, or a soldering some *cracks* title to some *signory*, have been in Emulation and jealousy one with another about her love, and contented their subjects should flatter her and be seduced by her, so as at length she hath brought them to believe (at least to make profession that they believe) *She cannot deceive them though she would never so fain*, Volens Nolens errare non potest. If this *cup of Inchantment* were not; were it likely, were it possible, that she should perswade Christians to be content not to hear Christs Voice, speaking in his *Word*, not to receive the *Holy Sacrament* of his body and blood

blood whole and intire though he so gave it; and the Church for many Ages so kept it, Not to *pray* with understanding in a known tongue not to take the *ten Commandments* as God pronounced and wrote them twice with his owne finger, but as she hath rased and deformed them, Not to say *Amen* to the Lords Prayer in the company with other Christians, because she would not allow it; were it not for this *cup of Errour*, could she have ever perswaded that she can dissolve the bonds of fealty betwixt Subject and Prince, depose and denounce Kings; and warrant their Subjects to kill them, and had she not first with this *cup of Sorcery* transformed men into beasts, could she have found any that would have adventured to execute these her ungodly and wicked designs?

Here



Here by the way let me tell you of an old *Babylonian* trick, by which especially, the *Westerne* Babylon hath conveyed this cup of Errour into the hands of all Nations. We read in the first of *Daniel*, that *Nebuchadnezzar* commanded the Master of his Eunuches, *That he should bring certain of the Kings feed, and of the Princes Children in whom was no blemish, and of able witts, to teach them the Learning and Tongue of the Chaldeans;* Thus were *Daniel* and his fellowes used, and had other name, and education given them that they might forget their own, (though Gods special Grace in them went beyond the policy of *Babylon*.) Such and worse hath been and is the practice of new *Babylon* in drawing younger Brothers of great houses and good wits to *Rome* and *Romish Colledges* and

Ezra. 4

*Seminaries*, some of their names changed; making them their chiefe instruments of State to mould and frame their own Families, and Countreyes to the *Romane Doctrine* and Obedience. Those of the Council of the *Samaritanes* that resisted the building of the Temple; render the reason of their careful advertising the King of his interest, viz. *that because they were salted with the salt of the Palace it was not meet for them to see the Kings damage*: how should not they that have had their Education at the new *Babylons* Charges; but in gratitude further her affaires, and draw all they may to her Obedience and Devotion: And thus much concerning *Babylons* Cup.

It followeth after in process of our Lords speech; upbraiding her that *she glorifies her selfe and liues in*

wantonness and pride, and saith, I sit  
as a Queen and shall not be a widow,  
nor see any sorrow, &c. It would re-  
quire a long time to recite the Pro-  
verbs and by words only, which have  
been cast up and down, concern-  
ing the wantonness and unclea-  
nness of Rome, since she came to be  
the seat of the Popes Court, and how  
she hath drawn to her self, and  
spent the wealth of all Nations; in  
this matter I will spare rather your  
Ears and this place, then my own  
pains; for the Boast of sitting as a  
Queen, consider her maxims; viz.  
The Church of Rome is the Mistress  
and Teacher of all Churches, with-  
out spot or wrinkle, and it is ne-  
cessary to salvation to every humane  
Creature to be under the Bishop of  
Rome, that no man may judge  
him nor say unto him Domine ex  
audia facias. If any man have a desire

to see the vaunts of *Rome*. in this kind let him be pleased, to view the image of the *Man of sin*, exalting himself in the *Temple of God*, as it is drawn by Master *Fox* in the end of the former Tome of his *Acts and Monuments Ecclesiastical*, out of the Popes own Decrees and Decretals; And if any make scruple to look on that Book, let him see *Bellarmino* undertaking that the *Pope intending to teach the whole Church can in no case erre in things appertaining to Faith*; no, nor yet the particular *Church of Rome*, that it is probable and pious to believe the Pope cannot become an *Hereticke* even as a particular Person; that he is the *judge of Controversies* in the Church, and his judgement certain and infallible: Add to these, that the same *Bellarmino* makes *Temporal Felicity* one of the notes of the Church.

*De Rob.  
Pont.  
Cap. 3.  
Ver. 5.*

*De Not.  
Ecccl. l. 4.  
c. 8.*

One

One point more rests in the  
 speech of the last Angel concern-  
 ing Babylon in this Chapter, Verse  
 the last, *That in her was found the  
 bloud of the Prophets, and Saints & of  
 all that were slain upon the Earth:*  
 And in the former Chapter, *John* Verse 6.  
*saw the woman drunken with the  
 bloud of Saints and Martyrs of Jesus:*  
 That *Heathen Rome* was such there  
 is no doubt: And although *Bellar-  
 mine* would draw the Text another  
 way to *Jerusalem*) that this is the Verse 11.  
8.  
*great City, where the bodies of two  
 witnesses shall lie unburied, where also  
 the Lord was Crucified,* since in the  
*Romane Empire,* and by a Ro-  
*mane Deputy,* and to a *Romane*  
*Death,* our Lord was put, But this  
 doth no less stick by *Christian Rome*  
 unto this day, to be drunken with  
 the bloud of *Saints and Martyrs of Je-  
 sus:* Let Histories be turned, and

an exact account taken, how many thousands (otherwise good *Christians*) have been slain and massacred merely for his pleasure sake, And because they would not submit to her Obedience; I think it will very evidently appeare that they are incomparably more then all those that suffered Martyrdome for the *Christian Religion* under *Heathen Romes persecution*. To omit those whom as an *Imperious Harlot* she hath caused to be killed for calling her name in question.

Thus you see the Description of *Babylon* doth no lesse agree to the present, then the old *Heathen Rome*, the great City, her command over the *Kings of the Earth*; Her *enchanted Cup*, Her *wantonness and delicacy*, Her *arrogancy and pride*: Lastly, that *bloudy and bloud-thirsty Cruelty* against

against the worshippers of Christ, exercised by her, and (which I desire you to observe) by her alone; for in no other part of the Christian world you shall find it.

To conclude then, since neither *Heathen Rome* only, as she was heathen (as *Bellarmino* would have it) can be *Babylon*, nor partly *Heathen*, and partly *Antichristian*, as revolted from the Pope, with a gap of a thousand years between (as *Viegas* divineth) And the Character that the Holy Ghost sets upon *Babylon* doth no lesse, but rather more agree to the present *Pontifical Rome*, then to the old *Imperial*. It is the *falsely* termed Christian, indeed the *Antichristian Rome*, which is the *Babylon*, out of which Gods People are called.

And how they are to go out of her, it rests to be considered: *Bellarmino*

Rev. 11. 8

cites Saint *Augustine* to prove that it is *Corde non Corpore*, not in place but affection; But the Temple of Gods people departing from *Babel* would seem to imply both; And the rather because this great City is spiritually called *Sodom* and *Egypt*: now such was the departure of *Lott* out of *Sodom* and *Israel* out of *Egypt*.

John 4.

It is true that by *Cyrus* his Edict Gods people were permitted to return into their own Countrey to the place where the Lords worship was then fixed; Now there is no such place specially appointed, as our Lord *Iesus Christ* shews in his speech with the woman of *Samaria*: But certainly if any of Gods people cannot by separation in judgement and affection so live, as not to be partakers of the sins of *Babylon*, they are to go out bodily also, and in no wise to touch any unclean thing,  
Gods



Gods people are warned to do, even by the consideration of the *Holy vessels* of the Lord which they carried with them out of *Babylon*. The reason which confirms this charge of going out of *Babylon*, is drawn from the danger of participation in Isay 52.11 *her sins, and in her Plagues, that is, blowes, stripes, punishments, which are not onely those mentioned in the 8 Verse, Death, Mourning, Famine, Fire, but as in the 14. Chapter (where the same Proclamation is made of her fall which is here) the drinking of the bot and unalaid wine of Gods vengeance, and to be tormented with fire and brimstone in the presence of the Holy Angels, and the Lamb, and the smoak of their torments shall ascend for ever and ever.* We have thus descussed the meaning of this Scripture, which being all laid together is this, *Saint Iohn bears our*  
*Lord*

*Lord Iesus Christ admonishing from Heaven his faithful people to come out of the obedience of Romish, Popish Babylon, least partaking with her in her sins, they receive also of her stripes and punishments, both Temporall and Eternal.*

Here concerning the person of the speaker mentioned in this first place, and that circumstance, that he speaks *from Heaven*, I will for the present say no more, but desire onely that it may renew the religious attention of all; that each would say with himsele, I will hearken what the Lord God will say, for he will speak Peace unto his People, and to his Saints that they turn not to folly: That every one would remember the words of the Apostle, *seethat ye despise not him that speaketh, for if you escaped not, when ye refused him that speaketh on Earth, much more*

Heb. 12.  
25.

more shall not we escape if we turn away from him that speaketh from Heaven ; But these points shall be more profitably pressed when we shall have considered the *speech* itself.

Wherein observe first, he call *his people to come out of Babylon*;) a plain Argument that there are many not onely good *Moral* and *Civil* honest men there, but good *Christians*, not redeemed onely, but in the possession of the grace of our Lord Jesus Christ, which may be confirmed by these reasons.

First there is amongst these that are under the tyranny of the *Romish* Babylon, the *Sacrament of entrance*, into the Covenant of Grace; *Baptisme*, by which those that are partakers thereof are made *Members of Christ, be children of God, and heirs of Eternal life*: & of these that have but this Seal of Gods Covenant, (*viz.* Infants)

infants) are no small and contemptible part of Gods People, though as yet they cannot hear this Voyce of Christ calling out of *Babylon*; besides this there is *publication of the tenure of the Covenant of Grace* to such as are of years, though not so openly and purely as it might and ought, yet so as the *grounds of the Catechisme* are preached, sin is shewyed, Christs redemption (or the story of it) is known Faith in him is called for, and this Faith is by the *Grace of God wrought* in some: For the Word of God and his Calling is not fruitless, but like the *rain* returneth not in vain; and where true Faith is, Men are translated from death to life, he that believeth in the Son hath everlasting life.

John 3.  
18. 36.  
5. 24.

John 3.  
last vers.

Some men perhaps may object the Faith which they describe and call

call by this name of *Catholick Faith*,  
Is none other but such as the Devils  
may have:

I answer, Religion is not Logick,  
He that cannot give a true definition of the soul is not for that, *without* a soul; so he that defines not Faith truly, yet may have true Faith; *learned Divines* are not all of accord touching the definition of it, But if (as by the whole stream of the Scripture it should seem) to be a trust and cleaving unto God; this Faith many there have, the Love of our Lord *Jesus Christ* is wrought in many there, now he that loveth John 14.  
21. 23. Christ is *loved of him and of the Father also*, and because the proof of true love to Christ is the *keeping of his sayings*, *their are good works*, and according to the measure of knowledge great conscience of obedience.

Yea will some man say, But  
that

that which marreth all is the Opinion of merit and satisfaction. Indeed that is the School Doctrine, but the Conscience enlightened to know it self will easily act that part of the Publican, who smote his breast and said, God be merciful to me a sinner. I remember a good advice of one of that side, let others (saith he) that have committed few finnes, and done many good workes satisfie for their sins; But whatsoever thou dost, refer it to the Honour of God: so as whatsoever good come from thee, thou resolve to doe it to please God, accounting thy works too little to satisfie for thy sins: For as for thy sins thou must offer Christs works, his pains and wounds, and his death it self to him, together with that love of his out of which he endured these things for thee. These are available for the satisfaction for thy sins. But thou whatsoever thou dost or sufferest, offer

offer it not for thy sins to God but for  
his love and good pleasure, wishing to  
find the more grace with him, where-  
by thou mayest doe more, greater and  
more acceptable works to him, let the  
love of God then be to thee the cause  
of well-living, and the hope of well-  
working: thus he, and I doubt not  
but many there be on that side that  
follow this Council; here with I  
shall relate the speech of a wise and  
discreet Gentleman, my neighbour in  
England, who lived and died a  
*Recusant*; he demanded one time,  
What was the worst Opinion that we  
could impute to the Church of  
Rome? It was said, there was  
none more then this of our merits: And  
that Cardinal Bellarmine not onely  
doth uphold them, but saith, we may  
trust in them, so it be done soberly;  
And saith, they deserve Eternal life,  
not onely in respect of Gods pro-  
mises

*De justifi-  
ca. lib. 5.  
cap. 7.*

promises and Covenant, but also in regard of the work it self: whereupon he answered, Bellarmine was a learned man, and could perhaps defend what he wrote by learning, But for his part he trusted to be saved onely by the merits of his Lord and Saviour Jesus Christ, and as for good works he would do all that he could: *Et valeant quantum volere possint.*

To proceed: In or under the Obedience of Rome there is Persecution and that is a better mark of Christs people, then Bellarmines Temporal felicity all that will live godly in Christ Iesus (saith the Apostle) shall suffer persecution; ye shall be hated of all men for my Names sake (saith our Saviour) and so are all they on that side that are less superstitious then others, or dare speak of redrels of abuses, yea, there is Martyrdome for a free opposing  
mens



mens traditions, Image-worshippers, Purgatory, and the like.

Add, that inobedience to this call of Christ, there do some come daily from thence, and in truth how could our Saviour, call his people from thence if he had none there? How could the Apostles say that Antichrist from whose captivity they are called shall sit in the Temple of God (since that Jerusalem is finally and utterly desolated) unless the same Apostle elsewhere declaring himself had shewed us his meaning, that the Church is the house of God, and again, ye are the Temple of the living God, and the Temple of God is Holy, which are ye; It will be said that there are on that side many gross errors, many open Idolatries, and superstitions, so as those which live there must needs be either partakers of them and like

1 Tim. 3.  
15.

G                      many

1 Kings  
19. 18.

mindes, or else very *Hypocrites*. But many errors and much ignorance, so it be not *affected*, may stand with true Faith in Christ, and when there is true *Contrition* for our sins, (that is, *because it displeaseth God*) there is a general and implicate repentance for all *unknown* sins, Gods Providence in the general revolt of the *ten Tribes*, when *Elias* thought himselfe left alone had reserved *seven thousand*, that *had not bowed to the Image of Baal*; and the like may be conceived here since especially, the Idolatry practised under the obedience of *Mystical Babylon*, is rather in false and will-worship of the true God, and rather commended, as profitable, then as absolutely, *necessary*, enjoined and the corruptions there maintained rather in *superfluous* addition then *retraction* in any thing *necessary* to salvation.

Neither

Neither let that hard term of *hypocrisie* be used of the infirmity, and sometime, humble and peaceable carriage of some, that oppose not common errors, nor wrestle with the greater part of men, but do follow the multitude, reserving a right knowledge to themselves, and sometimes, (by the favour which God gives them to find where they live,) obtain better conditions than others can: We call not *John* the beloved Disciple an hypocrite, because he was *known to the High Priest*, and could procure *Peter* to be let to see the arraignment of our Saviour: nor *Peter* himself that for fear denied him, much less *Daniel* and his companions that by suit obtained of *Melzar* their keeper that they might *feed upon pulse and not be defiled with the King of Babels meat*, and these knew them-

John 18.  
15, 16.  
Daniel  
1. v. 16. 2

G 2

lves

selves to be *captives* and in *Babel*. But in the new *Babel* how many thousands do we think there are that think otherwise that they are in the *true Catholike Church of God*, the name whereof this *harlot* hath usurped : And although they acknowledge that where they live are many abuses, and that the Church hath need of *reformation*, yet there they were born, and they may not *abandon their Mother in her sickness*. Those that converse more inwardly with men of Conscience on that side, doe know that these are speeches in *secret* which how they will be justified against the commands of Christ (*come out of her my people*) belongs to another place to consider. For the purpose we have now in hand, I dare not but account these the people of God, though they live very dangerously under

under the captivity of Babylon, as did *Daniel*, *Mordecai*, *Hester*, *Nebe-miah*, and *Ezra*, and many Jewes more, notwithstanding both *Cyrus* Commission and the Prophets Command to depart.

This point may give some light in a *Question* that is on foot among learned and good men at this day, *Whether the Church of Rome be a true Church or no*, where I thinke surely if the matter be rightly declared, for the tearms, there will remain no question. As thus, whether *Babylon pretending to be the Church of Rome*, yea the *Catholick Church*, be so or not, or this, *Whether the people of Christ that are under the captivity be a true Church or no*, either of both waies declare in these tearms, and the matter will be soon resolved.

Except some man will perhaps *Object.*  
 G 3 still

still Object, Though there be a people of God, yet they can be no true Church, for they have no Priesthood which is necessary to the Constitution of a Church, As Saint Cyprian describes it, *Plebs sacerdoti adunata*, people joyned to their priest, They have no Priesthood, being by the very form of their Ordination Sacrificers for the quick and the dead.

Epistola  
69.

Ans.

I answer, under correction of better judgements, they have the Ministry of Reconciliation by the Commission which is given at their Ordination; being the same which our Saviour left in his Church, *Whose sins ye remit they are remitted, whose sinnes ye retain they are retained.*

John 20.  
23.

As for the other power to sacrifice, if it be any otherwise then celebrating the Commemoration of Christ

Christs sacrifice once offered upon the Cross, It is no part of the Priesthood or Ministry of the New Testament, But as *superfluous additions* thereunto, which yet worketh not to the destruction of that which is lawfully conferred otherwise. This Doctrine I know not how it can offend any, unless it be in being too *Charitable*, & that I am sure is a good fault, and serves well for a sure *mark of Christs sheep*, And hath very good opportunity to help Christs people out of Babel: by this faith John 13. 35. *he, shall men know that ye are my Disciples, if ye have Charitie one to another;* But they call us *Hereticks, miscreants, Doggs, &c.* and persecute us with more *deadly* hatred then Jewes and Turks, yea, this is *Babylon*, and perhaps some of Gods People in it that are misinformed of us. Thus did *Saul* for a while, yet a *chosen*

vessel to bear Christs Name over the world. But let us maintain our *Charitie* to them as we are wont to bear with the weakness of our friends or children, when in *hot Fevers* or *Plurifies* they miscale us. Let us remember if they be *Christs* people, how little *loving* soever they be to us, they must be our *beloved Brethren*, and this of the Persons.

Now let us see their dutie. *It is the Dutie of those people of Christ to come out of Babylon*; that is (as we have already shewed) the Obedience of the present Roman Monarchy, And for this, the very authority of Christs Voyce from Heaven should suffice: *For his sheep bear his voice*. But if that be yet doubted, whether *the Papal Monarchy*, be *Babylon*, let us for the present set aside the mystical Arguments from  
this



this place, and all other Propheti-  
cal Circumstances. And let the  
matter be tried by plainer Argu-  
ments, at the Bar of Reason out of  
the common Principles of Christi-  
an Doctrine, as thus, Where the  
use of Christs Word is forbidden to  
his people, where they lay away the  
Key of Knowledge, and Gods Wor-  
ship is without understanding in an  
unknown tongue where Christs  
*Sacraments* are corrupted and  
maimed : where *Divine* worship is  
communicated to *Creatures*, where  
Christs *Glorious Body* is defended  
to be torn not onely with the teeth  
of the faithful but also of faithlesse  
men, yea of Rats and Mice, where  
besides a number of other super-  
stitions, the effects of Christs blood,  
are communicated to *Purgatory*  
*fire,* to Saint *Francis frock,* and the  
*Carmilites scapular,* where the sole  
in-

John 5.

39.

Luke 11.

52.

1 Cor. 14.

Matthew

23. 20.

Jer. 17. 5.

Rom. 6. 9.

infallible interpretation, of Scripture, decision of *Controversies*, last resolution of our Faith, is placed in the brest of *one man*, who may be without true Faith and sound Knowledge of Religion or morall honesty it self, where the Doctrine is maintaiued as *Catholike*, that the Pope is *Vice-God*, Monarch of the Christian World, *Almightie*, that he can *Depose* Princes, and *Expose* them to their subjects to be killed, Command the *Angels*, with many more like blasphemies; *From this place* and society Christs people are to depart and separate themselves; But the present *Romane* Monarchy is such, The conclusion follows undeniable, *Goe out of her my People.*

*Object.*

Here will I crave leave to answer on *Objection* that may be made by flesh and blood, to be retentive

to

to keep Gods people from hearkning to this voyce of Christ ; and is used for a motive to *draw* more also to the Obedience of *Rome*, Gods people, (of which number *I hope I am one*) *may be saved* ; nay, which is more *cannot perish*, why should I then be solicitous, if salvation may be had there ; on the contrary they *deny* that you have either Church or salvation ; Therefore it is the safest course, by the Opinion of both sides, to continue there still.

*I answer ; This is not the dis-* *Ans.*  
course of *Christs sheep* who make the hearing of his *Voice*, and doing of his *Will*, a higher end then their own salvation: but well may become the mouth of those deceivers that would seduce them.

*It is the very language of the old* 2.  
*Serpent, ye shall not surely die* : The  
reason

reason and rule of Obedience is not the *avoyding* of hell fire, or the *attaining* of blis of Heaven, but the doing of the Will of God.

3. And yet supposing this to be true, that salvation may be had in *Babylon*; yet it is attained with great difficulty, and as it were *through the fire*. As the Apostle speaketh of those builders which foolishly lay upon the *precious* foundation of Christ, *the bay, straw, and stubble* of mens Traditions: And there is again *a large entrance*, to be afforded into the everlasting Kingdome of our Lord and Saviour Jesus Christ, If the graces of Gods Spirit *abound in us* and make us not *barren and unfruitful* in the knowledge of Christ.

1 Cor. 2.

2 Peter

1, 11.

4. Again, *ignorance*, so that it be not wilful and affected may have some pardon, but to hold the Truth of God

*God in unrighteousness*, as all do that receive not the *love of the Truth*, and knowing how they which commit such things are *worthy of death*, yet doe the same and favour those that doe them.

The *wrath* of God from heaven 5.  
is revealed against such, *Romans* 1.  
18. 31. Even the danger of *temporal*  
punishment threatned to the *finnes*  
of *Rome* is not to be neglected.

Suppose a man were sure to goe 6.  
to Heaven; but (although to  
humane infirmity it may perhaps  
seem otherwise) even the  
*Eternal punishments* in Hell are not  
so great an evil as is the offence of  
God, and partaking of sin.

Looke therefore as this *Sophisme* 7.  
of *Sathan* is in all other temptations  
to be answered; *Thou maiest doe*  
*this and yet be saved being of the nume*  
*ber*

ber of Christs people, for David, Peter, and others, although they did such things, yet found pardon and salvation, so here. Nay, I will not adventure Gods wrath, I have other finnes enough to answer for, My Conscience  
 2 John 3. is more then a thousand witnesses: I will not buy repentance so deare, and loose the things I have gotten.

Now should I come to the Motives from the Danger of sinne and of partaking in punishment. But the handling of these would require a long time: let me rather make some Application of that which hath been said already. And First and most properly to those that this Scripture most concerns and is directed unto: *The People of God bolden in the Captivitie of the Romane Babylon*; But alas they are not here, for this is one part of their Captivity, that they  
 are

are kept, not onely from hearing  
the voyce of the Servants of Christ,  
or of Saint *John* the beloved Dis-  
ciple, but of himselfe *speaking here*  
*from Heaven*; And they are so con-  
tented, what remedy may there be  
for those that are thus bewitch-  
ed, Unlesse you ( *My L. L.  
and Brethren* ) will be contented  
to become Faithfull *Feoffees* in  
trust, to convey this Voyce and  
Message of Christ unto them :  
and by my request you shall be  
pleased to doe it, with a great  
deale of Love- As this *President*  
of our Lord himselfe doth leade  
you as to *Brethren* , and, as you  
hope, *faithfull People*, loath to sinne  
against him, desirous to please him  
in all things; Tell them then, that  
it is acknowledged by their owne  
Doctours : That *Rome is Babylon*,  
and it is averred, *that this is the*  
*present*

*present Papall Monarchie*, that out of this they must depart by the *Commands of our Lord Jesus Christs owne Voyce*, under paine of being accessory to all her *sinnes*, and lyable to all her punishments, *wish* them to use the Libertie to *reade the holy Scriptures*, and to come out of the blinde Obedience of Mens Precepts and Traditions; be pleased to tell them further, that others may have some Collour of Excuse, that live in such places where they may *not discover* themselves without *danger* of the losse of their Goods, Honour or Life, they may doe it here, not onely with *safety*, but with Reputation and profit, intreat them to beware least they make themselves extreamely Culpable, not onely of partaking with the former *Idolatries, Extortions, Massacres, Powder Treasons,*  
and



and King killings of that bloody City,  
but the new detestable Doctrines,  
*Derogatory to the blood of Christ* which  
moderate men even of her own Sub-  
jects detest. But which she for fear it  
should discontent her own *Creatures*,  
and devoted Darlings will not disa-  
vow: O if they would feare the  
plagues of *Babylon*, and that of all o-  
thers the fearfulllest: *Blindness of mind*,  
and *strong Delusions to believe Lies*,<sup>2 Thes: 2.11.</sup>  
that they may be damned that believed  
*not the Truth, but had pleasure in unrighte-  
ousness*: But you hope better things  
of them, *accompanying Salvation*; and  
this Message of our Lord Jesus Christ  
if you will be pleased to deliver, ac-  
companying it with those Generall  
and common goods of *Charitie and  
Meekenes, Integrity, good Example*, and  
the speciall furtherance, which your  
Callings and Places in State, Church  
or Family can give it, doubtlesse to  
Christs people, will not be uneffectual.  
H Blessed

Blessed be God that hath long agoe  
 Ezra 1.1. stirred up the Spirits of our Princes,  
 like *Cyrus* to give libertie to Gods  
 Chap 6.3. People, to go out of *Babylon*, And to give  
 & 7. 12. large Patents, with *Darius*, and *Artax-  
 erxes*, for the building of the Temple  
 and establisshing the Service of God.

And blessed be God, and his Ma-  
 Neh. 2. 18 jestic that hath sent us another *Nehe-  
 miah*, to build up the walls of *Jerusalem*,  
 and to procure that the *Portion of the  
 Levites* should be given them. Give

Chapter  
 10. 37. and  
 13. 10. me leave (*Right Honourable*) to put  
 you in mind, that this also belongeth  
 to your Care, to *Cooperate* with Christ  
 in bringing his People out of the Ro-  
 mish Captivitie; And if to help away  
 a poor Captive out of *Turkie* hath  
 been Honourable to some Publicke  
 Ministers: What shall it be to help  
 to the enlarging of so many thou-  
 sand souls out of the *bondage* of Mens  
 Traditions, and gaining to his Maje-  
 stie so many entire Subjects, your  
 wise-

wisedom (my Lord) is such, as it needeth not to be advised, and your Zeal as it needeth not to be stirred up : yet pardon me one word, for the purpose of helping Christs People out of *Babylon*.

They are called by himself often in Scripture, *His Sheep* ; and verily, as in many other, so in this they are like to Sheep ; which being Cooped up in a narrow Pent, though they find some Pleasure, and the Passage be set open, are not forward to come out ; unlesse they be put on, but strain Courtesie, which should begin, yet when they are once out with a Joyfull friske they Exult in their Freedom, yea, and when a few of the foremost lead, the rest follows. I shall not need to make Application : Do according to your wisdom in your place, and Christ whose Work it is shall be with you, and further your endeavours.

The like I say unto you the rest of my *Lords, Fathers, and Brethren* help your *Friends, Followers, and Tenents* out of *Babylon*, what you may in your places, you have the *Examples, of Abraham, Joshua, Cornelius* prayed in Scripture for propagating the Knowledge and Fear of God in their Families and Commands with the report of Gods accepting it, and rewarding it, And this to the use of *others*.

2 Cor. 5.  
22

But shall you not carry away something for *your selves* also; Yes verily, take to *your selves* this Voyce of our Saviour, *Come out of Babylon*; you will say we have done it already, God be thanked we are good Christians, good *Protestants*, some of us Preachers and that call up on others to *come out of, Babylon*; But if Saint *Paul* prayed the *Converted Corinthians to be reconciled, to God*. And Saint *John* writing to Believers, sets

sets down the record of God touching his SON, *That they might believe in the Name of the Son of God*; why may not I Exhort in Christs Name and words, even those that are come out of *Babylon*, to come out of her, *Qui monet ut facias, &c.* He that perswades another to that which he doth already, in perswading encourageth him, and puts him on in his performance, but if there be any yet unresolved, and halting or hanging between two; (as the people did in *Elias* time) That present their bodies at such meetings as this is, when their hearts are perhaps at *Rome*; or no where; If any in some points rightly informed and cleared, in others doubtful, to such Christ speaks, *Come out of her my People*, presse on by prayer, Conference, reading, (If Christs Voyce be to be heard) If *Rome* be *Babylon*, *Come out of her.*

<sup>1 John</sup>  
5. 13.

<sup>1 Kings</sup>  
18. 21.

And let it be spoken with as little  
H 3 offence

offence as it is delight. We that seem  
 to be the forwardest in Reformation,  
 no, are not yet so come out of Baby-  
 lon, as we have not many shamefull  
 Badges of her Captivity, witness her  
*Impropriations*, being indeed plaine  
*Church robberies*, devised to maintain  
 her Colonies of idle and irregular Re-  
 gulars, Idle to the Church and State,  
 Zealous and Pragmatical to support  
 and defend her power pomp and  
 pride, by whom they subsisted, wit-  
 ness her *Dispensations* or dissipation  
 rather, of all Canonical Orders; bear-  
 ing down all with her *Non obstante*,  
 her Symoniacal and Sacrilegious Ve-  
 nality of Holy things, her manifold  
*Extortions* in the Exercise of Ecclesi-  
 asticall Jurisdiction, which we have  
 not wholly banished: Let each of  
 us therefore account it as spoken to  
 himself, (*Come out of her my People.*)

In this Journey let us not trouble  
 and cast *stumbling blocks* before Gods  
 People,

People, that are ready to come out or hinder one another with *Dissentions* in matters either inexplicable, or unprofitable: let it have some pardon: If some be even so forward in flying from *Babylon*, as they fear to go back, to take their own goods for haste: and let it not be blamed or uncharitably censured: if some come in the Rear, and would leave none of Christs People behind them: No man reacheth his hand to another whom he would lift out of a Ditch, but he *stoops to him*. Our ends immediate are not the same, but yet they meet in one final intention; The one *hates Babylon*, and the other *loves and pitties Christs People*: There the one believes the *Angel* that cast the *Milstone into the Sea*; in the end of this Chap. with that word (*so shall Babylon rise no more.*) The other fear the threatening of our Saviour against such as scandalize any of the *little ones believing in*

him, that it is better for such a one to have a *Milstone* banged upon his neck, and be cast into the Sea himselfe:

Finally, let us all beseech our Lord *Iesus Christ* to give us *Wisedome* and opportunity to further his work and to give *success* unto the same himself, to *hasten the judgement* of *Babylon*, to bring his People out of this bondage, that we with them and all his Saints in the Church *Triumphant*

Matth. 18. 6. May there upon sing a joyfull *Hallelujah*, as is expressed in the next Chapter.

*Salvation, and Honour, and  
Glory, and Power, be  
unto the LORD  
our GOD,  
Amen.  
Halleluiah.*





A Confirmation of the *Judge-*  
*ment* of these two most *Reve-*  
*rend and learned Bishops* in  
 this particular , and the vindi-  
 cation of it , from the aspersi-  
 on of *Novelty or Singularity*, from  
 some grounds out of the *Anci-*  
*ent Fathers*; the continued *Suf-*  
*frages of learned men in succes-*  
*sive ages*, and the most eminent  
 • *Bishops of England and Ireland*  
 of later yeares : occasioned to  
 be the more large by the *Censure*  
 which *Doctor Heylene* ( in his  
 late book ) gives the *Primate*;  
 and the *Articles of Ireland* for it.

**F**irst, For the *Fathers*, who li-  
 ved before that defection or  
 Apostasy, which was to pre-  
 ceed, and prepare the ways for the

i.

*man of sin.* (2 Thes. 2, 3.) there could not be expected from them, any such direct application, unless they had a Spirit of Prophecy themselves; *Rome* was in the *Primitive* times a pure Church, and the least infected with *Arianisme*, and other heresies which then abounded in the *Eastern* parts; being rather a receptacle of such as were banished thence by that *persecution*; so that it must have been a Prophetick pen that should then have affirmed, that *righteous City* should become an harlot.

'Tis true, there might be a *conception* of that *man of sin*; but till his birth, there could be no judgement given of him, iniquity was breeding but in a *mystery* (verse the 8.) like the child in the womb, which the Mother of it, cannot then be assured, but  
it

it may prove an abortive; *and* harlots use to keep their conceptions close and undiscerned, till they are forced to discover them. Now this being thus in the conceiving and producing of that *wicked one*; the silence of the Fathers, as to so *early* a sentence, (whatsoever they might suspect) is not to be wondred at. *Diseases* may be gathering in the body, when neither the party himself is sensible, nor the most skilfull Physitian can discern of the event; fire may be kindling in the house, but the next neighbours do not cry out of it, till it be smelt; or flame forth to their view: And so there might be some such distempers, and strange fire, smothering in the Church of God for some 100's of yeares; but till it brake out, ye

could not expect the Fathers of those ages, could take any notice of it; at least, *digito monstrare, & dicier hic est.*

2.

Secondly, The prophecies of the New Testament, are like those of Daniel in the Old; shut and sealed up, till the Time of the fulfilling; according to that of Saint Augustine; *Prophetias impleri citius quam intelligi*; that prophecies are fulfilled before they are understood; agreeing with that (Rev. 1. 3.) *blest is he that reads and understands, for the time is at hand*; 'Tis the speech of Irenæus (a) *All prophecies before they are fulfilled, are riddles unto men; but as soon as the time is come, and the thing prophesied is come to passe, they have a clear and certain exposition, our apprehension conceives no further*

(a) Omnes prophetia priusquam habent efficaciam, anigmata sunt hominibus, sed cum venerit tempus, & evenerit quod prophetatum est, habent liquidam & certam expositionem, &c.

further then our experience reach-  
eth unto. That old Adage, *Veritas est temporis filia*, truth is the  
daughter of time, hath its place  
here, and in this sense, *the day*  
*shall declare it*; and therefore  
*Andreas Casariensis*, in his Com-  
mentary upon the *Revelation*,  
speaking of *Babylon*, and who  
should be meant by it, though he  
had his suspicions, as living near  
the time of the revealing of it;  
yet suspended his direct applica-  
tion, only saying that the (b) ac-  
curate knowledge of the person,  
time, and experience will reveale  
it to the diligent observers. What  
our Saviour said of *John the Bap-  
tist*, for his knowledge of some  
mysteries foretold in the old Te-  
stament, and living after the Pro-  
phets, *That he was greater then*  
*they, and the least of the Ministers*

(b) *Accuratam  
calculi notiti-  
am, tempus  
experientia  
velabit vigi-  
lantibus.*

of the Gospel by surviving him, to be greater than he; so is it in this sense appliable, to the after-ages of the Fathers, who lived to see the fulfilling, what is foretold of this subject by Saint Paul in the *Thessalonians*, and Saint John in the *Revelations*; Which is according to the judgement of Bishop Andrews in his *Tortura Torti*, page 186. where having fully applied that of Revel. 17.

& 18. to the See of Rome, he addes this  
 (c) But it is no wonder, those things which I have said, have not so clear or certain an interpretation in the writings of the Fathers; for it was then a mystery of iniquity; which wrought, the book of this prophesie

(c) Minime verò mirum, si ista quæ dixi tam vel claram, vel certam in scriptis patrum interpretationem non habeant: Operabatur enim modò mysterium tum iniquitatis. Signatus adhuc liber erat hujus prophetia. Verissimum autem verbum est, ænigma esse prophetiam omnem, cum nondum completa est, ut quamvis præsci illi omni genere Charismatum. viæ verò sanctimoniam longo nos intervallo superaverant, mirari tamen non debeat quis, si illis tum non adeo explicata omnia fuerint quam nobis per gratiam Dei jam sunt, qui consummatam jam prophetiam illam quotidie oculis usurpamus. pag. 186.

*ſie was as yet ſealed up; And it is a moſt true ſpeech, every propheſie is a riddle, while 'tis not fulfilled. And though thoſe Ancients very much excelled us in all manner of gifts, and ſpecially in the holineſſe of life, yet no man hath cauſe to wonder, that all theſe things did not ſeem ſo clear to them, as by the grace of God they are now to us, who do ſee this propheſie now conſummated daily before our eyes.*

Certainly, while Rome continued in its purity, the Fathers of that age, might well have wondred with great admiration, as Saint *John* himſelf did, and look upon it as incredulous, that it ſhould have degenerated into that pride, Idolatry, Murder, and become the *Mother of all abominations*, &c. even as we would at

this day, if the like should be foretold, of *England*, which hath been so famous for Religion, in being a shelter for such as have been persecuted by the *See of Rome*, abounded with writers against it, and the chief Church of the reformed Religion, in opposition to Popery. I say if any should take upon him a *spirit* of prophesie, in averring it should in time be an *advancer of Popery*, and be utterly *over-run* with it, and become a persecutor of such as should oppose the errours of it; the *sinke of Heresie*, Schisme, and prophane-nesse, &c. would not we who now live, be as far from believing the report, as *Hazael* was at what was told him by the Prophet concerning himself.

3.

But Thirdly, There are some grounds out of the ancient Fathers,



thers, which may be accounted as foundations, whereupon to build this application the more firmly; being (as Bishop Andrews saith) *a wonder they should see so much, looking on these things only, quasi per transennam.*

Tertullian, who lived about 400 yeares before the Emperour, was cast out of Rome; in the Exposition of that (2Thes. 2.9.) and now ye know what with-holdeth, or who letteth. verse 7. *he who now letteth, will let till he be taken out of the way, saith this; (d) Who can this be, but the Roman Empire, whose removal out of Rome, being dispersed into 10 Kingdomes, must usher in Antichrist, and then shall the wicked one be revealed; what he saith in his Apology for the Christians to the Emperour Severus, who was afraid of the multiplying*

*Quia nisi Romanus Status, cujus abscissio in decem Reges dispersa, Antichristum superinducet, & tunc revelabitur iniquus.*

ing of them, as *Pharaoh* was of the *Israelites* in *Egypt*, hath bin touch-  
ed already in the former Treatises,  
where the principal argument  
against any such fear is this.

(e) *Christianis necessitatem  
incumbere orandi pro Impera-  
toribus, etiam pro omni statu  
Imperii, rebûsque Romanis, quod  
vim maximam universo orbi im-  
minentem atterbitates horrendas  
comminentem Romani Imperii  
commeatu scimus retardari. A-  
pol. c. 32. Commeatum diœre  
solet Tertullianus, spatium tem-  
poris præscriptum, &c. Vid.  
Downham Episc. Derens. de An-  
tichristo. lib. 2.*

viz. The (e) *Christians*  
have need to pray for  
the *Emperour*, and even  
for the whole *State of*  
the *Empire*, and the *Ro-  
man* affaires, in regard  
we know the greatest  
mischief hanging over  
the whole world, threat-

ning horrible and bitter things, to  
be retarded by the continuance of  
the *Roman Empire* : which being  
compared with the former ex-  
position, must be meant in the  
same sense, and is so applied by  
Bishop Abbot (*demonstrat. Anti-  
christi. n. 92.*)

*Cyril Hierosolymitanus*, and  
*Ambrose*

Ambrose say the like upon the same place, (2 Thesl. 2.) Then shall that wicked one be revealed, viz. *cum completa fuerint tempora Romani Imperii; post defectum Romani regni appariturum, &c.* i. e. he shall appear after the failing of the Roman Empire, for, as long as that stands, he dares not appear. Saint Chrysostome upon the same (f) this can be no other then the Roman Empire, for as long as that stands, he dares not shew himself, but upon the vacancy of that, he shall attempt to take to himselfe both the power of God and man, which how it fits the Papacy, may easily be discerned; Saint Jerome hath much to this purpose in divers places. In his answer to the 11. q. *ad Algasiam*, expound-

(f) *Tert. 1519 d. 17 d. 1. Pa-  
uauu, &c. id est, Imperium Ro-  
manum, quando è medio subla-  
tum fuerit; tunc venit ille, &c.  
& vacantiem Imperii principa-  
tum invadet & tentabit ad se  
rapere, & hominum, & Dei  
Imperium.*

(g) *Non vult  
aperitè dicere.  
Romanum Im-  
perium destru-  
endum, quia  
tum adversum  
Christianos, ta-  
biam concitaf-  
set persecutio-  
nis*

expounding that passage, ye know  
who letteth, &c. remember what  
I told you when I was with you,  
&c. he saith (g) he could not  
openly name the Roman Empe-  
rour, lest it should have caused a  
cruell persecution against the Chri-  
stians (who imagined their Em-  
pire to have been without end) and  
referrres them to what they had  
from him by word of mouth;  
And indeed there was none but  
the Roman Empire, that could  
then either have let, or hindred  
the man of sin from that presump-  
tuous tyranny, or that the Apostle  
had cause to be cautious in na-  
ming, for fear of raising that mo-  
lestation of the Christians. And  
in his Epistle ad Gaudentium;  
hearing that Rome was taken by  
the Gothes and Vandals, and saw  
the Western Empire declining, he  
was

was looking for *the man of sin* to have sprung up in his room, at least, expected his *birth* then; So accordingly Saint *Augustine*, in his twentieth book *de Civitate Dei*, cap. 19. makes it to be a matter out of doubt, (*nullus ambigit*) that the successor to the Emperour in Rome, shall be *the man of sinne*: The same saith

(h) *Primasius* and (i)

*Oecumenius* upon the place, as *Theophilact* (who usually followes Saint *Chrysostome*;) unto which divers more might be added. But by this ye see the consent of the Fathers to

the first 400 yeares for the time and place of revealing him; That though some lived 200 years, others 400. before the

(h) (*Donet de medio fiat,*)

*donec regnum quod nunc tenet de medio auferatur: hoc de Imperio Romano dictum est & propterea Paulum non id aperte scribere voluisse, ne calumniam incurrat, quod Romano Imperio male optaverit.*

(i) (*Τὸ ἀντίχριστος, tenet*) intelligit τὸ καλῶς, quod probibet, vel impedimento est; quidnam autem est illud, nisi Romanum Imperium, &c. nisi enim hoc solvetur, iste non veniet, &c.

Empe-

Emperour was cast out of *Rome*; yet they believed it should be: and though it cannot be expected they should directly name the person before he was in being, yet that *Rome* must be the *place*, and that he that should succeed the Roman Emperour, in it must be the *person*, they agree in. So much for clearing it from the aspersions of *Novelty*.

2. Now secondly, to take off the aspersions of *singularity*, for which there are a multitude of votes this way, of such writers who lived *after* the Emperour was put out of *Rome*, and the Bishop of *Rome* had succeeded him, *viz.* after the 600 years after Christ. It would be endlesse to relate the Authours, who have given their testimony both in the exposition, and application of that

that of the 2 *Theſſalonians* 2. to the See of Rome; *Baronius* himſelf acknowledgeth in the generall, that *there was not an age, but ſome learned man or other appeared in it accordingly, and even ſome of their own Communion.* And about a *thouſand* yeares after Chriſt, when the man of ſin was come to the height, according to the deſcription of him, foretold by Saint Paul, there were abundance. \* *Aventinus*, who was one of their own) tells us in his *Annals*, there were many of the German Biſhops and Paſtors in Gregory the ſeventh's time, that preached it throughout Germany, applying the whole propheſie of Saint Paul to the Biſhop of Rome. (k) *Ibid.* p. 470.

(k) *Qui titulo Chriſti, negotium Antichriſti agit*, who under the title of Chriſt, doth the work of Antichriſt.

Antichrist. Nay, saith he, *Plerique omnes boni, justi, ingenui, Imperium Antichristi cepisse, eo tempore cernebant.* i. e. that all good men and ingenuous, for the most part discerned it at that time.

A. 1100. a Bishop of Florence so publicly averred it, *Antichristum advenisse, & in Ecclesia dominari;* That the Bishop of Rome *Paschalis* the second (an. 1105.) was feign to convocate a Councel at Florence, to silence him. *Eberhardus Archiepiscopus Salisburgensis* in Germany, in a great meeting of Bishops, applies to the then Bishop of Rome, Gregory the seventh, divers passages in 2 *Thes.* 2. among which he hath this speech, speaking of the Bishop of Rome. *Perditus ille homo, quem Antichristum vocare solent, in cuius fronte scriptum est; Deus sum, errare,*



errare non possum, in Templo Dei sedet; i. e. That wicked one, whom they use to call Antichrist, (it seems it was a common Title given in those dayes to him as now) in whose fore-head is written, I am God, I cannot erre, he sits in the Temple of God, &c. And applies divers of the passages of the Revelation, 17. & 18. accordingly, Imperator vana appellatio & sola umbra est, Reges decem pariter existunt, qui Romanum quondam imperium partiti sunt, etc. Decem Cornua (id quod D. Augustino incredibile visum est) Romanas provincias possident, &c. i. e. See, the Emperor is a vain title, a meer shadow. Ten Kings have parted the Roman Empire among them, signified by the ten horns (which seemed incredible to Saint Augustine) Turks, Greeks, Egypt, Affrick, Spain, K France,

France, England, Germany, Sicely,  
Italy, &c. *Avent. Annal. lib. 7. 547.*

(m) *Ad calcem*  
*Tom. Aucto-*  
*rii. Bibliothec.*  
*Edit. Parij.*  
1620.

*Honorius Augustadunensis* (m) in  
anno 1120. applies the prophesie  
of the Beast, and *Babylon* in the  
*Revelation* to Rome, and the  
Pope. *Bernardus Cluniacensis* calls  
the Pope the *King of Babylon*, *Jo-*  
*achimus Abbas* (n) in Richard  
the first's time, (anno 1190.) set  
forth his Theses, and maintained  
publickly, *Antichristum jam na-*  
*tum esse in civitate Romana,* &  
*in Sede Apostolica sublimatum. i.e.*  
*Antichrist to be now born in the*  
*City of Rome,* and promoted in  
the *Apostolick See.* *Johannis Sa-*  
*risburiensis* a Monk (anno 1150.)  
did the like. (o) *Richard Grost-*  
*head* that learned, pious, and emi-  
nent *Bishop* of *Lincoln*; anno  
1253. made an excellent Oration  
to that purpose, a little before his  
death.

(n) *Vide Rog.*  
*Hoveden.*

(o) *Matth. Pz-*  
115.

death, *Papam esse Antichristum*, and the last words of men are the more memorable. *Gulielmus Ockam*, anno 1350. wrote to *Clement* the sixth, and publickly charged that See with *Heresie* and *Antichristianisme*.

*Franciscus Petrarcha*, An. 1347. in *Epist.* 18. &c. applies the prophesie of the Babilonish harlot to Rome, not Heathen, but Papal, the then Court of Rome in these words; *Tu es, famosa dicam, an infamis, meretrix, fornicata cum Regibus Terræ, illa equidem ipsa es, quam in spiritu sacer vidit Evangelista, illa eadem inquam es, & non alia, sedens super aquas multas, (i.e.) Thou art the famous, should I say or infamous harlot, which hast committed fornication with the Kings of the Earth; thou art the very same which in the spirit the holy*  
K 2
Evan-

Evangelist saw (i. e. John,) thou art I say the same, and not another, sitting upon many waters, &c.

Besides, throughout these ages, from the year 1100. how many were there of those, whom the

(p) Non defuerant etiam in omnibus terris numerosi p̄rum cœtus, qui toto soluti Satane tempore bell. m̄ Antichristi indixerunt: cujusmodi erant, quos Papista (cum primum seclia auctorem à quo denominarentur, invenire non possent) à quodam Petro Waldo Lugdunensi Waldensium & pauperum Lugdunensium nomina. indiderunt. Usserius Arch. Armach. de Eccles. christ. sucef. & stat. p. 150.

See of Rome (p) called Waldenses, whom Reyners confesseth to have filled France, Spaine, Italy, and most of those Western parts; they with one mouth declared accordingly, thousands of them suffering death

by that See, upon that account, whom we find then in most points consenting with us, and declaring against most of the errors of the Church of Rome: being guiltlesse of those scandals put upon them by Sanders, Coccius, and specially F. Parsons, which

which are fully cleared by the late Arch-Bishop of Armagh, in his book *de Eccles. Christi. Success. & statu.* p. 159. even by the testimony of their own Authours; *their witness agreeing not together.* For John Wickleiffe our Countryman, one of great learning and piety, 'tis known sufficiently to have bin his judgment and declaration, as those succeeding him, *Johannes Purveius, John Hus, Savanorola,* and divers others, long before *Luthers* time, after which, it was more generally received in the reformed Churches, and the most learned men of each, whom *time would fail me*, so much as to name. Only as we have given you the votes of our own country-man and others, while they lived *under the tyranny of the Bishop of Rome*, so let me

adde the votes of the most eminent of our *English Bishops*, since the withdrawing our selves from him, that it may the rather appear, that the judgement of the *Primate* concures with the rest of his *brethren* before him.

*Bishop Jewell* that learned *Bishop of Sarisbury*, in his Exposition of the second Epistle to the *Thessalonians*, cap. 2. is very large in the application of the whole prophesie, to the *See of Rome*, as that of the vision of Saint *John* concerning *Babylon*, p. 373. &c. Concludes that *Antichrist*, shall not be a *Jew* but a *Christian*, not a *King*, but a *Bishop*, and a holy *Father*, and should weare a *Mitre*. For on whom (saith he) should an *Army of Priests* attend (as *Gregory the great* a *Bishop of Rome* prophesied of *Antichrist*) but upon a *Bi-*

*a Bishop, and an universal Bishop, at least one so claiming that universality; see his recollection of the whole: pag. 319. wondring any man should doubt of it; 'tis so apparent. And what he saith, p. 279. viz. that he knew what he should speak, would be ill taken of many, such affection they bear to him, whom the Apostle decipheres to be Antichrist (though I shall say nothing, but what, the holy scriptures, and learned writings of the Fathers have left unto us, and which the Church of God hath at this time proved to be true) will be found I fear also in many of this age, whose inclinations are too much declared in the defence of that See, in this particular.*

*Bishop Abbot one of his successours, Bishop of Sarisbury) in that book of his called Anti-*

*christi demonstratio*, which were his Lectures at Oxford, is as full also. Wherein at his entrance, having spoken of the name of *Antichrist*, and given some description of him, he addes these

words; *All which are most fitly to be applied to him, whom (with Gods assistance) we shall demonstrate to be the very Antichrist, I say the Bishop of Rome, who*

*Hec verò notatio nominis Antichristi, si illam integram accipimus quadrat in illum optimè, quem esse verum illum Antichristum (Deo iuvante) demonstrabimus: Romanum dico Pontificem, qui se esse caput Ecclesie Christi, Christi vicem implere gloriatur.*

*arrogates unto himself, to be the head of the Church of Christ, and his Vicegerent, &c. and p. 92. wonders at the blindness of men, like Owls at noon day, not to see it accordingly.*

*Arch-bishop Whitgift in his defence of the Answer to the Admonition, often applies the Title of Antichrist to the Bishop of Rome, as a thing taken for*



for granted. See *Tract. 8. p. 349.* where having spoken much of him before, he thus concludes. *I know that those Sects and Heresies gave strength unto Antichrist, and at the length were one speciall meanes of placing him in his throne, even as also I am perswaded that he worketh as effectually at this day by your stirres and contentions, whereby he hath and will more prevail against this Church of England, then by any other means whatsoever. Therefore it behoveth you to take heed how you divide the Army of Christ, which should unanimiter, fight against that Antichrist. That he means the See of Rome none can doubt.*

Whosoever shall read Bishop Andrews his *Tortura Torti*, cannot but conceive his judgement to be the same, Where  
he

he hath many of the observations, which have been mentioned already from the situation on seven hills, and the 7 head governments. And p. 183. upon the grant on both sides that Ba-

(p) De eo tantum nobis lis erit jam quamquam illa ibi Roma Babylon, aut Roma quo tempore Babylon esse caperit; Cui rei tot ibi circumstantias adhibet S. Johannes, vix ut in ea errare cuiquam contingat. Quae enim Babylon ibi, eadem meretrix magna dicitur, &c. Eodem autem ibi se dicit Johannes à spirita de rebus qua ventura essent. Quod si jam Romam ibi (quo tu sensu vis) designavit, nihil venturum edocuit spiritus; Ethnica enim tum Roma in Auge erat vel maximè. Propheticus verò is liber totus haberi solet, &c. nimis autem illa missella tum prophetia foret, si pradiceret fore, ut persequeretur Roma Christianos vidit vero hoc priusquam in Pathmos relegatus esset, &c. p. 183, 184. and p. 185. De ea Roma qua beneficiis seducit, qua agnum specie refert, scriptam tamen in fronte blasphemiam, in Templo Dei sedet, cujus merces hominum anima; quam detegit Re-

bylou is Rome; (p) he states the question for the time, and resolves it cannot be Rome Ethnick, for then it had been no prophesie, it being at that time a persecutor of the Christians, and a shedder of the blood of the Saints, which Saint John then had the experience of himself, with divers other arguments from her enchantments, manner of destruction, making merchandize of souls,

soules; the persons which shall burn her, which could not agree to Hea- then Rome; Adding to be the same beast, which bath horns like the lamb, sits in the Temple (or Church) of God, exalts himself above all that is called God, one that was not in being in Saint Johns time, pretendeth to to the working of miracles; and so concludes, that though Rome Christian may not go into perdition, yet Rome Antichristian shall, which hath been drunk with the blood of the Saints, and the Martyrs of Jesus, &c.

ges igne concrematuri sunt ad perniciem sempiternam, qua per pseudo prophetam suam vim habet signa faciendi. Verè à Torq dicitur Romam Christianam perditam non iri: Non ceriè sed illam Antichristianam scilicet, &c.

Bishop Bilson in his book of the difference, between Christian subjection, and unchristian Rebellion, delivers his judgement often accordingly, as a matter out of controversy, affirming the Tyranny of

of Rome to be the power of darkness, and kingdom of Antichrist, applying the pride of the Papacie, to that of the man of sin, exalting himself in the Temple of God. 2 Theſſal. 2. It was, ſaith he, the ancient device and drift of Antichrist, to make himself mighty: when it was first attempted by Hildebrand (Greg. 7.) and now coloured by the Papists, with the name of Religion. p. 527. 817. &c.

Bishop Hall, that elegant and pious Bishop of Norwich, hath much to this purpose, dispersed through his works. (No peace with Rome, Sect. 1.) Look on the face of the Roman Church, she is Gods and ours, look on the back, she is quite contrary Antichristian. Sect. 22. shall we ever grow to that height of madness, as to come from  
the

the Standard of God to the tents of the Roman Antichrist. The heavens shall passe away by a change, Rome by a destruction, not a change. (The Honour of the married Clergy) Were it not for this opinion (i.e. the forbidding it) the Church of Rome would want one evident brand of her Antichristianisme. (Sect. 15.) Speaking of a Popish Priest; *Well doth it become the son of that Babylonish strumpet, the lips drenched in the cup of those fornications, &c.* and abundance of the like, might be produced.

*Bishop Downham*, the learned Bishop of Derry in Ireland, (from whose mouth I have heard sufficiently that way) in his book entituled *Papa Antichristus*, is the most large of any we have yet named, dividing his discourse  
into

into the description of the *place* and *person*, and the designation of the *time*, out of the *2 Thess.* 2. and *Revelat.* 17. and all directly applied by him to the *See of Rome*.

Bishop *Morton*, that famous and Reverend Bishop of *Durham*, (coetaneous with the former) and yet living, hath much of this in divers parts of his works.

Bishop *Davenant*, the eminent Bishop of *Sarisbury*, and professor of Divinity at *Cambridge*, hath often declared his judgement accordingly, in his *Determinations* pag. 24. *Pontifex Maximus Antichristianam suam superbiam, &c. audacia plusquam Antichristianâ, &c. Universalem Papæ jurisdictionem in totam Ecclesiam, non esse jure divino, sed usurpatione Antichristiana.*

Bishop

Bishop *Prideaux*, in his Lectures saith the like often, specially in that *de Antichristo*, that he cannot be the Turk, but the Pope, &c, Unto which Bishops might be added, the votes of many other learned orthodox and Episcopall men, whose judgements have been declared accordingly: As that learned Professor of Divinity, Doctor *Samuel Ward*, in his Lectures and Determinations at Cambridge, lately printed: specially in those three questions, *Romana Ecclesia est Idololatrïca; Apostasia à Paulo prædicta, est adimpleta; Romana Ecclesia est schismatica*, i. e. 1. The Roman Church is Idolatrous. 2. The Apostasie foretold by Saint Paul, is fulfilled. 3. The Roman Church is schismaticall. Thus concluding in relation to the See  
of

*of Rome. Hæc scilicet est illa Babylon, quæ in corde suo dicit sedeo regina, sola sum, & non est præter me. i. e.* This is that Babylon which saith in her heart, I sit as a Queen, I am only, & there is none besides me. And who knows not (till of later yeares) how both the *Universities* in their publick disputations, and determinations, abounded in their conclusions accordingly.

I shall only adde the judgement of that meek and judicious man, Mr. *Hooker*, see his *Treatise of Justification*, Sect. 10. God hath spoken by his Angel from heaven to his people concerning Babylon, (by Babylon we understand the Church of Rome) *Go out of her my people, that ye be not partaker of her plagues*, he expounds the going out of her to be



be specially meant, out of Popish superstitions and heresies, calling the maintainers of them Popish Hereticks, and by plagues, not only temporal but eternal. Sect. 20. compares the Pope to Jeroboam, Rome to Samaria, that played the Harlot, &c. Sect. 27. speaking of the Bishop of Rome, and the Church of Rome, adds this. As Frenzy, though it take away the use of reason, doth notwithstanding prove them reasonable creatures which have it, because none can be frantick but they, so Antichristianity being the bane and plain overthrow of Christianity, may nevertheless argue the Church wherein Antichrist sitteth, to be christian. Sect. 57. God did in all ages keep his elect from worshipping the Beast, and from receiving his mark in their foreheads;

he hath and will preserve them from receiving any deadly wound at the hands of the man of sin, whose deceit hath prevailed over none unto death, but only such as never loved the truth, but took pleasure in unrighteousness. 2 Thes. 2. Sect. 35. speaking of Christs mercy to the worst of men upon their repentance, saith thus; if a Pope, stripped of usurped power, Antichrist converted, penitent, and lying prostrate at the foot of Christ, &c. shall I think Christ will spurn at him. In his Sermon on Saint Jude, Sect. 14. He calls the Pope the man of sin, and son of perdition, who hath fawned upon the Kings and Princes of the earth, and by spiritual consenage proclaiming sale of Pardons, &c. hath taken the children of the Noblest families, and made them his Cardinals,

dinals, built Seminaries; and hereby as at this day, the man of sin warres against us, &c. with the cup of whose deadly abominations, this Jeroboam of whom we speak, hath made the earth so drunk, that it hath reeled under us, &c. Now of whom the Prophet speaketh this; whether of the Bishop of Rome; or some other man, needs no further resolution, and so much for Mr. Hooker.

And whether or no, those of the Remonstrants are of a contrary judgement (which some call the *Arminian* party). 'tis apparent, *Arminius* himself consented with the aforesaid Bishops and Authours, (f) in his 31. Theol. disput. intituled: Of the Bishop of Rome, and of the chief Titles which

(f) Theſ 31. De Pontifice Romano, & Principis qui iſſi attribuantur titulis. S. 12. A. 1. verſarii porro Dei, & Anti-chiſti nomen ipſi competere evidentiſſima ratione monſtratur. Prius enim illi Apoſtolus i. i. buit, quum appellat illam homi-

nem peccati filium perditionis; adversarium & efferentem se supra vel contra omne id quod dicitur Deus aut sic & quae; ita ut in templo Dei, tanquam Deus sedeat, pra se ferens se esse Deum: qui ex collapsio Imperio Romano exurgeret, ejusque vacantem dignitatem, occupabat; haec enim de Pontifice Romano sola intelligenda esse, & intelligi posse asserimus. Antichristi vero nomen illi competet excellentissimè, sive particula *Antichristi* oppositionem, sive unius rei pro altera substitutionem, vel legitimè factam aut per vim & fraudem, &c. significat. S. 13. i. e. Omni instrumentorum Satanicorum genere usus est sophistica hypocrisis, mendaciis, a quoque vocatibus, perfidia, perjuris, violentia, veneno, armis; adeo ut merito dici possit, bestia illi formidabili quae Pardo, Urso, Leoni, similis est, & quae Romanum Imperium significatum est, successisse, &c. Faxit Deus ut Ecclesia ab Antichristi fraudibus & Tyrannide liberetur; Religioe sapientia est, Curiam Romanam, ab Ecclesia in qua Pontifex sedeat interstinguere, &c.

are attributed unto him. Wherein after the rejection of the title given unto him by his favourites as blasphemous, and asserting his deserts of others, viz. the false Prophet (Revel. 19. 20. cap. 16. 23. cap. 12. 14.) Which did wonders before the beast, out of whose mouth three impure spirits came forth; The overthrower and destroyer of the Church in matters of faith and worship, and raising of divisions between Princes and their subjects. S. 12. he asserts the name of Antichrist, most evidently to belong unto him: for the Apostle gives it unto him (2 Thessal. 2.

sal. 2. 3, 4, 5, 6, 7, 8.) where he there calls him, the man of sin, the son of perdition, that opposeth and exalts himself above, or against all that is called God or worship, sitting in the Temple of God, and saying he is God; who upon the fall of the Roman Empire, should rise up in his stead; and take his vacant dignity. That these (saith he) are to be understood of the Bishop of Rome, and are to be understood of him only; we do affirm. And for the name of Antichrist, that most specially 'tis applicable to him, whether anti he understood by way of opposition to Christ, a pretended substitution, or a subordination in his stead, &c. Sect. 13. He hath made use of all sorts of instruments, hypocrisies, lies, equivocations, treacheries, perjuries, poison, force, and armes; that he may

well be said to have succeeded that beast, like to a Leopard, a Beare, and a Lion. Revel. 13. 2. by which the Roman Empire is signified, whose Image he bare; and brought it to passe, whosoever would not worship the image of the beast, should be put to death, &c. and concludes with a prayer, that God would grant; that the Church might be delivered from the fraud and tyranny of Antichrist. And so much for the judgement of *Arminius*.

Now, that the Divines of the Reformed Churches beyond the Seas, do generally accord also in it; need not to be inserted being sufficiently known, such as *Daneus*, *Franciscus-Junius*, *Tilenus*, *Morneus*, *Vignierus*, *Rivetus*, *Chamernus*, etc. The Reformed Church of France, have made it one of their

their Articles in their confession, as ye may find in *Chamier* (*Paustrat. Cathol. Tom. 2. lib. 16. de Antichristo cap. 1.*) where he gives you the words of the 31. Article conceived in *Synodo Papinsensi*, owned by him to be the confession of the reformed Churches in France, in these words following.

(t) *Whereas the Bishop of Rome having erected to himself a Monarchy over the Christian world, doth usurp a Dominion over all Churches and Pastors; and hath rose to such a height of pride, as to call himself (1.) God, will be (2.) adored, and all power to be given him in heaven and earth; disposeth of all*

(t) *Cum Episcopus Romanus, erecta sibi in orbe Christiano Monarchia, dominationem usurpet in omnes Ecclesias & pastores, in tantam erectus superbiam, (1.) ut Deum se dicat, [Can. sac. dist. 96. lib. 1. Sacrar. Cerem. cap. de Benedictionis.] velitque (2.) adorari, [Concil. Lateran. ult. Sess. 1. c. 9. 10] omnemque tribui sibi potestatem in cælo & in terra, res Ecclesiasticas omnes disponat; articulos fidei definiat; Scripturarum auctoritatem, atque interpretationem à se esse, dicat, animarum mercedem exerceat; vota juramentaque dispenset, novos Dei cultum, instituat; Tum in civilibus, legitimam magistratum auctoritatem pedibus subjungat, datis, aëtatibus, translat*

*Imperii. Credimus atque asserimus esse verum illum & Germanum Antichristum, perditionis filium, pronunciatum in verbo Dei: Meretricem purpuratam insidentem septem montibus in magna civitate; qua regnum abtrinebat in Reges terra: Expectamusque dum Dominus prout promissit ac iam cepit, conficiens eum spiritu oris sui, tandem illustri adventu suo aboleat.*

*Ecclesiastical things; defines Articles of Faith, saith the authority of the Scripture, and the interpretation of it, to be from him; maketh Merchandize of soules, dispenseth with vovves and oathes; institutes new worships of God. As also in civil affaires, treads upon the lawfull authority of the Magistrate, in giving, taking away, translating of Empires; We do believe, and assert him to be the very proper Antichrist, son of perdition foretold in the word of God, the scarlet harlot, sitting on seven mountains in the great city; which hath obtained a rule over the Kings of the earth: and we do expect when the Lord according to his promise, and as he hath begun, will destroy him with the spirit of his mouth, and*



*and at length abolish with the  
brightnesse of his coming.*

And *Maresius* in his preface to  
the Answer of *Hugo Grotius* his  
Observations upon the 2 *Thes.* 2.  
and other places gives us the like  
Article, agreed upon in *Synodo Na-  
tionali Gapensi. Anno 1604.* which  
hath very little or no difference  
from the former, and so need-  
lesse to be repeated. Which do  
fully agree with the *Synod of Ire-  
land*, by the *Arch-bishops and Bi-  
shops*, and the rest of the Clergy  
there in the Convocation holden  
at *Dublin, 1615. num. 80. viz.*  
*The Bishop of Rome is so farre  
from being the supreme head of  
the Universal Church of Christ,  
that his works and doctrine, do  
plainly discover him to be the man  
of sin, foretold in holy Scripture,  
whom the Lord shall consume with*  
the

*the spirit of his mouth, and abolish with the brightnesse of his coming.*

The former Synod may possibly be undervalued with some, by bearing the name of *Presbyterian*; but seeing it consents with the latter which was *Episcopal*, why may it not be an introduction to a further moderation betweene them in other matters. And it stands but with justice; that if *Presbytery* have had a hand in the match of *Episcopacy* with *Popery*, (which seems to have been without consent of parties) it should upon this evidence be the more forward in assisting in the divorce.

Now in regard that above-said Article of the Church of Ireland, confirmed by the judgement of the late *Primate*, hath been objected against by Doctor *Heylene* for

for that (as he saith) there is *no such doctrine in the book of Articles, nor in any publick monument, or record of the Church of England, but the contrary rather.* I shall cite some passages out of the book of *Homilies*, which are approved by the book of Articles, as a larger declaration of the *Doctrine* of the Church of England, and leave it to the *Readers* judgment.

In the third part of the Sermon of good works, speaking against the Popish singing of *Trentals*, and the *superstitious Orders* in the Church of Rome, introduced to serve the Papacy, these words are as followeth: viz. *Honour be to God, who did put light in the heart of King Henry the eighth; to put away all such superstitions, and Pharisaical Sects, by Antichrist.*

*Antichrist invented, &c. which can be meant of no other, but the See of Rome; by the words not long after. viz. Let us rehearse some other kinds of Papistical superstitions, &c. In the second part of the Sermon of salvation, speaking against the Popish opinion of justification by works; these words are as followeth. Justification is not the office of man, but of God; for man cannot make himself righteous by his own works, neither in part, nor in the whole, for that were the greatest arrogancy and presumption of man, that Antichrist could set up against God, etc. and so accounts it not the doctrine of a Christian, that sets forth Christs glory, but of him that is an adversary to Christ, and his Gospel; and a setter forth of mans vain-glory, &c..*  
And

And that passage in the third part of the Sermon against the perill of Idolatry, p. 69. I leave to the Readers judgement, if the sense can be understood, otherwise then of the See of Rome, in these words following. viz. *Now concerning (popish) excessive decking of Images and Idols, with painting, gilding, adorning with pretious vestures, pearles and stones, what is it else but for the further provocation and inticement to spiritual fornication; which the Idolatrous Church, understandeth well enough. For she being indeed, not only an harlot (as the Scripture calls her) but also a foule, filthy, old harlot (for she is indeed of ancient yeares) and understanding her lack of nature and true beauty, and great lothsomnesse, which of her self she bath; she doth (after the*

the custome of such harlots) paint her self, and deck and tire her self with gold, pearle, stone, and all kind of pretious jewels, that she shining with the outward beauty and glory of them, may please the foolish fantasie of fond lovers, and so entice them to spiritual fornication with her. Who if they saw her (I will not say naked) but in simple apparel, would abhorre her, as the foulest, and filthiest harlot that ever was seen; According as appeareth by the description of the garnishing of the great strumpet of all strumpets, the Mother of whoredomes, set forth by Saint John in his Revelation (Apoc. 17.) who by her glory provoked the Princes of the earth, to commit whoredome with her, &c. and it followeth, pag. 77. And it is not enough to deck Idols, but at the last, come in  
the

*the Priests themselves likewise decked with gold and pearle, and with a solemn pace, they pass forth before these golden puppets, and fall down to the ground on their marrow-bones before these honourable Idols, and then rising up again, offer up odours and incense to them: &c. He that reads the whole, cannot judge of it to be meant otherwise, then of the Papacy.*

*And if the fifth and sixth part of the Sermon against wilful rebellion be viewed, there will be found such a large narration of the pride and ambition of the Bishop of Rome, that there will not need any further help to an application of that 2Thes.2.to him, which thus beginneth, viz. After that ambition and desire of dominion, entred once into Ecclesiastical Ministers,*

nisters, whose greatnesse (after the doctrine and the example of our Saviour) should chiefly stand in humbling themselves; And that the Bishop of Rome did by intolerable ambition challenge, not only to be the head of all the Church dispersed throughout the world, but also to be Lord of all kingdoms of the world, as is expressely set forth in the book of his own Canon-Lawes. He became at once the spoyler and destroyer both of the Church, which is the kingdom of our Saviour Christ, and of the Christian Empire, and all Christian kingdoms, as an universal Tyrant over all. The particulars of whose actions to that end, are there related. viz. The Bishop of Rome stirring up subjects to rebell against their Sovereigne Lords, even the Son against the Father, pronoun-



pronouncing such Schismaticks, and persecuting them, who refused to acknowledge his above-said challenge of supreme authority over them; discharging them from their oath of fidelity made not only to the Emperour, but to other Kings and Princes throughout Christendome. The most crnell and bloody wars raised amongst Christian Princes of all kingdoms: the horrible murder of infinite thousands of Christian men, being slain by Christians, the losse of so many great Cities, Countries, Dominions, and Kingdomes, sometimes possessed by Christians in Asia, Affrick, and Enrope; The miserable fall of the Empire, and Church of Greece, sometime the most flourishing part of Christendom, into the hands of the Turks; The lamentable diminishing, decay and ruine of Christian Religion:

M

gion : and all by the practice and procurement of the Bishop of Rome chiefly, which is in the Histories and Chronicles written by the Bishop of Rome's own favourites and friends to be seen, claiming also to have divers Princes and Kings to their vassals, liege men, and subjects, &c. behaving themselves more like Kings and Emperours in all things, then remained like Priests, Bishops and Ecclesiastical; or, (as they would be called) spiritual persons in any one thing at all, &c. and so concludes with an exhortation of all good subjects, knowing those the speciall instruments of the Devill, to the stirring up of all Rebellion, to avoid and flee them.

Is not this a full description of the pride of that man of sinne. 2 Theff. 2. in exalting himselfe above

above all Kings and Princes, and that son of perdition (being understood actively:) who was the cause of the perdition, or losse of so many thousands of Christian mens lives.

And in the sixth part of the same Sermon, you have a more particular relation of the Bishop of Rome's blood-shed, (according to the description of that Harlot, Revel. 17. 6.) in these words. viz. And as these ambitious usurpers the Bishops of Rome, have overflowed all Italy and Germany with streams of Christian blood, shed by the rebellions of ignorant subjects against their naturall Lords and Emperours, whom they have stirred thereunto by false pretences: so is there no Countrey in Christendome, which by the like means of false pretences, hath not

*been over-sprinkled with the blood of subjects, by rebellion against their naturall Soveraigns, stirred up by the same Bishops of Rome, &c. And in conclusion, as the Sermon often entitles the Bishops of Rome, unsatiable wolves, and their Adherents, Romish greedy wolves; so doth it in speciall call the See of Rome, the Babylonicall beast, in these words; viz. The Bishop of Rome understanding the bruit blindnesse, ignorance and superstition of the English in King Johns time, and how much they were inclined to worship the Babilonical beast of Rome, and to fear all his threatnings, and causelesse curses, he abused them thus, &c.*

I have transcribed these the more largely out of the Book of Homilies, both that such as have  
reject.

rejected them as *Popish* may see their errour, and those that now so much favour the *See of Rome*, that they call such language *railing*, may have their *mouthes stopped*, being it is from the *mouth of the Church of England* in her Homilies, which is a good warrant for her *sons* to say after her.

Let the Reader judge whether these passages do not confirme, rather then contradict, or *be contrary* (as Doctor *Heylene* saith) to the *Articles of Ireland*, and the *Primates* judgement of the *See of Rome*.

I shall only alledge one passage more, and that is in the conclusion of the second part of the *Sermon for Whit-sunday*. viz. *Wicked and nought were the Popes and Prelates of Rome for the most part, as doth well appear by the*

story of their lives, and therefore worthily accounted among the number of false Prophets, and false Christs, which deceived the world a long while, the Lord defend us from their Tyranny and pride, that they may never enter into this Vineyard again; but that they may be utterly confounded, and put to flight in all parts of the world. And he of his great mercy so work, that the Gospel of his Son may be truly preached to the beating down of sin, death, the Pope, the Devill, and all the Kingdome of Antichrist, &c.

This latter passage is only produced by Doctor Heylene, as an evidence, that the Pope is not declared to be *Antichrist*, either here, or any where else, in the book of Articles or Homilies, which how the force of it can be extended

extended so farre beyond its own sphere, doth not appeare: For his principal argument, that he finds here the *Pope and Antichrist, distinguished as much as the Devil and the Pope.* 'Tis answered, The destiuction here is not between the Pope and Antichrist, but between him and *his Antichristian kingdom*; for the words are not, the Pope, the Diuell, and *Antichrist*; but, *and all the kingdome of Antichrist.* That Universality (*all*) comprehending both head and members. And if we should allow a *Dumvirate*, (in the *Pope and Devill*) for the government of that kingdom, one as the *visible* head, the other as the *invisible*, or the one him that *reigneth*; the other *by whom he receiveth power so to do*: (Rev. 13. 4.) both might be thus owned

without infringing the title of either: Howsoever 'tis not the arguings from such *niceties* in the placing of words (which the book of *Homilies*, are not strict in, as might be shewed in several instances) but the observation of the *scope* and drift of the place, the *comparing* it with others, the *concur-*  
*rance* of the judgement of severall eminent *Bishops* afore-cited, (who cannot be imagined to declare against the doctrine of it) will carry the sense of it accordingly, with the *judicious* and *un-*  
*biassed* Reader: and so much for the book of *Homilies*.

Unto which I might also adde the opinion of some *learned* men, liveing and dying within the *out-*  
*ward* communion of the Church of *Rome*. To instance onely in *Padrio Paulo*, who wrote the *Hi-*  
*story*



story of the Councill of Trent : After whose stabbing by an *Emissarie* from Rome, many of the Clergy of Venice, brake out into that application, calling that See *Impura, insana, superba, meretrix, pestis, ac lues mortalium* ; and her ruine to be expected, according to *Revelat.* 18. Some of the verses are printed at the end of the *Interdict* writ by *Padrio Paulo*, and translated out of Italian into Latin by *Bishop Bedell*, who was often an ear-witnesse when he lived in those parts of divers learned men, producing that of 2 *Thef.* 2. *the man of sin who exalts himself above all, &c.* and shall sit in the Temple of God, &c. both as an argument that the Bishop of Rome is the person sitting; and that those who are oppressed, and tyrannised over by him, are  
(u) the

(u) Calvin. Epist. 104. Under the Papacy some Church, remaineth, a Church crazed, forlorne, mistaken, yet some Church, his reason, is, *Antichrist must sit in the Temple of God*, which is cited by Mr. Hooker. Instit. Sect. 27.

Gebazi a man though overrun with a Leprosy, and to be stoned as unclean.

*Antichristianismus est morbus in Christianismo.*

(u) *the Church of God,* and from thence rejecting any application to *Mahumet*, and fixing it upon the Bishop of Rome, some questioning, *Is it he, or shall we look for another;* others saying, (as the Jewes of the blind man) *This is one very like him, but many, This is he?* Which puts me in mind of the confident assertion of Cardinal Perron, who affirms that *whosoever maintaineth this wicked doctrine, that Popes have no power to put Kings by their supreme thrones, they teach men to beleieve that there hath not been any Church for many ages past, and that indeed the Church is the very Synagogue of Antichrist; and the Pope in good consequence to be the Antichrist;*

christ; which Oration the Cardinal himselfe addressed to King James, upon a supposition, it might have converted him. See King James Preface, to the defence of the right of Kings \*.

Now whereas both sides (as you have heard) are agreed upon the place, to be Rome (which checks the phansie of such as would apply it to Constantinople, or to persons that never were at either) I shall only confirm it out of one of the Popish Writers, who hath quoted most of the rest (to save the Reader any farther labour, if he hath a mind to satisfie himself in it) 'tis Tyrinus the Jesuit, in his Commentary upon the 17. Revelat. Where comparing the vision of the beast with 7 beads, and 10 hornes, cap. 13. with that of the 17. and granting it to be

\* The words of the Cardinal are these, viz, by this Article (i. e. that Kings are not depofable by the Pope) we are cast headlong into a manifest heresie, as binding us to conscience, that for many ages past, the Catholick Church hath been banished out of the whole world; for if the Champions of the doctrine contrary to this Article, do hold an impious & detestable opinion, contrary to Gods word, then doubtless the Pope for so many hundred years expired, hath nor been the head of the Church, but an heretick, and the Antichrist. p. 453.

be meant of the same, (like *Pharaoh's* dreames, the seven eares of corne, and the seven kine were both one) then, for the *vision* there; he saith by the great harlot, whose *Mystical* name is *Babylon*, cannot possibly be meant of any other then *Rome*: 'tis plain (saith

(x) The usual stile of the *Sybil's* *prophesies* *ἐν τεταλόδοιο*. i.e. *Roma septicallis* in *Plutarch*, & *Varro*, a Festival among the Romans called *dies septem montium*. *Tertul.* in his time calls the people of *Rome*, the people of the seven hills. *Ipsam vernaculam septem collium plebem convenio.* *Apol.* 1. 35.

he) she sits upon \* seven Mountains, and raigns over the Kings of the earth, which can agree to no other city besides. And urgeth that place of *Saint Peter* (2 *Peter*

5. 13.) the Church which is at *Babylon* salutes you, to be meant of

(x) *Ita auidē avent homines hii Petrum Roma, alicubi in Scripturā reperire, potius ut Babylonem velint esse Romam, ubi Petrus fuit, quam ut Petrus Roma non fuerit. Valde enim illorum interest ad caput fidei ut Petrus Roma credatur fuisse, &c.* *Tort.* *Torti.* p 183.

*Rome* (for as *Bishop Andrewes* observes, (x) rather then *Peter* should not be at *Rome* (which they have slender or no proofes for out of *Scrip-*

Scripture, but yet is of great consequence to the Papacy) they will confesse it to be Babylon.

And, though 2 Thes. 2. he saith the Temple of God, where the man of sinne sits, is Jerusalem; yet here his seat of Babylon must be Rome; Produceth the expresse Testimonies of the Fathers for it, Lactantius, Tertullian, Jerome, Ambrose, Augustine, &c. and (saith he) even our hereticks meaning the Protestant Writers (for after the same way he calls heresie; so worship we the God of our Fathers) and in conclusion, produceth most of his own associates, the Writers of the Church of Rome, Sixtus Senensis, Bellarmine, Bozius, Zuarez, Salmeran, Alcazar, unto which I may adde, Baronius,

(y) 'Tis most certaine

(y) Certissimum esse nomine Babylonis Romam urbem significari. Anno 45. n. 18.

(saith

(saith he) by the name of Babylon, the City of Rome is signified.

Ribera in his Commentary upon it, saith the same, adding also (z) all

(z) Huic conveniunt aptissime omnia atque illud imprimis, quod alii convenire non potest; optime etiam convenisset, quod in eodem capite, & mulier quam vidisti est civitas magna, qua habet regnum super reges terra.

things fitly agree to it, and somewhat that can be applied to no other then Rome; as

The seven heads are seven hills, and, The City which reigneth over the Kings of the earth.

(a) Existimamus nomine Babylonis Romanam urbem significari in hoc Apocalypsis opere, ubi toties Babylon nominatur, &c. omnia qua his capitibus memorantur, in Romanam urbem aptissime quadrant,

Viegus saith, (a) We conceive, wherefover Babylon is mentioned in the Revelation, it signifies Rome, and all things in the 17. and 18. Revel. very fitly applicable to it.

(b) Johannes in Apocalypsi Passim Romanam vocat Babylonem ut Tertullianus annotavit, & aperte colligitur ex cap. 17. Apo-

According to that of (b) Bellarmine (formerly quoted) and Lessius

Lessius (c) who saith, John calls Rome Babylon, as being the figure of Rome, and by his words he clearly sheweth it to be Rome, All which may well give a check to the Novelty of some among our selves, who without the ballast of sound or solid judgement, have been carried about with the winds; of other imaginations, which yet I could easily believe, some Popish Agents (upon second thoughts) have had their hands in, to get it driven off the further from their shore; Though how farre notwithstanding our aforesaid Writers, and these are from an agreement, in the above-said, hath been made apparant in the two former Treatises; viz. Those of  
the

*calisp. ubi dicitur Babylon magna sedere supra septem montes & habere imperium super reges terra; nec enim alia civitas est, qua Johannis tempore imperium habuerat super reges terra quam Roma; & notissimum est supra septem colles Romanam adificatam esse. lib. 3. de Rom. Pont. cap. 13.*

(c) Roma à Johanne vocatur Babylon, quia Babilon fuit figura Roma, quibus verbis aptè designat Romanam.

the *Popish* Writers, would have it *Rome*, while it was *Heathen*, and the fall to be with the *Heathen Empire*; and ours, *Rome* since it became *Christian*, and the fall yet to come. Those of ours, who in defence of our *Ordination* from the scandal of *Antichristian*, by its passing through the *See of Rome*, have endeavoured to take off that *See*, from being such in the aforementioned places; as it was a *needlesse* refuge, so the cure is worse then the *disease*.

And those, who have with the *Popish* Writers, yeelded *the man of sin*, and *the son of perdition*, by that manner of expression; to be meant of a single person, were not forced to it; for it may notwithstanding be meant of a *successive* *rage* of men, in one place and government; *non de unitate indivi-*



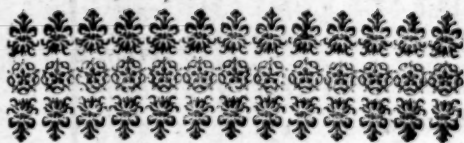
*individui, sed speciei*, according to the like instance in Scripture. *Esa. 23. 15.* Tyre shall be forgotten 70 years, according to the days of one King. (i.e.) of one Kingdom, viz. The Empire of the *Caldeans*, which after *Nebuchadnezzar* and his successors *Evelmerodach* and *Belsazar*, was given to the *Medes* and *Persians*, and *Dan. 7. 17.* the 4 beasts are 4 Kings, (i.e.) the four successive Empires, the *Chaldean, Persian, Grecian, Roman*, as the *seven Kings* do accordingly, (*Rev. 17.*) signify seven successive governments, and so the *man of sin*, may be meant accordingly, not of a particular man, but of a race of men succeeding in that Tyranny; as when they say, the *Pope is the Head of the Church*, they do not limit it to this or that particular Pope, but mean it of the

N

conti-

continued succession from S. Peter.

Neither is the *Article* : *Arduum*, of any more force for the limitation of it to one man there, (2 *Thes.* 2.) then it is in *Luk.* 4. 4. *Man lives not by bread only*, or *Mark* 2. 27. *The Sabbath was not made for man*: both includeing all mankind; or, 2 *Tim.* 3. ult. *That the man of God may be perfect*, &c. which is not confined to one, but takes in all the Ministry. For which; or any thing else, concerning this controversie (which I shall not enter into) I shall referre the Reader to *Bishop Downham*, *Bishop Jewel*, *Bishop Abbot*, with others, from whom he may receive full satisfaction. Only thus much in confirmation of the *Judgement* of those two Reverend and eminent Bishops, & a Vindication of it, from the aspersion of *singularity*, and *novelty*.



THE  
*Late Arch-Bishop of AR-*  
*MAGH'S judgement, of the*  
*sense of that place. Heb. 6. 2.*  
*Of laying on of hands, enlarged*  
*and defended.*

**T**His and the former verse may well be called the *Apostles Catechisme*, consisting of *six Principles*, or *Fundamentals* of Christian doctrine (as they are called in the former verse) of which this is the Method.

The two former concern *this life*, viz. *Repentance from good works*, and *Faith towards God*.

The two *latter*, the *end* of this life, viz. the *Resurrection of the dead*, and *eternal judgement*. The two *middle*, viz. the *doctrine of Baptismes*, and *laying on of hands*, are in relation to both, either as *Conduits* to convey the two *former* into us, or as *Chariots* to carry us with comfort to the two *latter*, That they are Fundamental Principles, as well as the other, cannot be doubted of, by their being placed in the midst of them; only the question is, what is meant by them.

First, by the *doctrine of Baptismes*, I conceive is meant the Sacrament of Baptisme, which is often joyned with the two former Fundamentals; By our Saviour, with *Faith*, *he that believeth and is baptized*. Mark 16. 16. By Saint Peter with repentance,  
*Acts*

*Acts 2. 38. Repent, and be baptized.*

The objection against it, is, that 'tis Baptismes in the plurall number. Object.

*Ans.* First the *Syriack* reads it in the singular number, and Saint *Augustine* in his book *de fide & operibus*, renders it; *Lavacri doctrina*, the doctrine of the font, from whence *Ribera* gathers there might be some Ancient Greek Copies accordingly. Ans.

But secondly, it is an *Enallage Numeri*, the plural for the singular, as *Genes. 8. 4.* The Ark rested on the Mountaines of *Arrarat*, which *Tremelius* by way of explanation, renders *uno montium*; *Matth. 27. 44.* Theeves, for one of them only. *Luke 23. 39.* So accordingly, The *Israelites* having made

one, golden Calfe, said, these are thy Gods O Israel, &c. (*Exodus* 32. 4.) and verse 33. Moses saith, they have made *themselves* Gods of Gold, yet verse 24. it is called by Aaron, *This Calfe*; *Druſus* hath divers of the like, as Sepulchers, for Sepulcher, Cities, for City, &c. and so here Baptismes, for Baptisme.

I am not ignorant of other conjectures by learned men, signifying a threefold Baptisme. *Sanguinis*, *flaminis*, *fluminis*, or, the thrice dipping, or sprinkling; the number of persons coming to be baptized; the *two* severall times in the year, in the Ancient Church set apart for it, Easter and Pentecost, called *dies baptismatum*, which is *Calvins* and *Bezæes*; or implying the double act in it, the inward Baptisme of Christ, and outward

outward baptisme of *John*; that is to say, the *Ministers*; which are Mr. (a) *Cartwrights* words upon the place, who also saith, by a trope both *Sacraments* are here noted under one, but I conceive, that which we first gave, is the best; And 'tis observable, that the Apostle saith, *the doctrine of Baptismes*, 'tis not the absolute want of it, when it cannot be had, but the rejecting of the doctrine of it that damnes. 'Tis possible that some of those *three thousand* converted by Saint *Peters* Sermon, might have died before they could come to the water, and yet be saved; but if they had rejected the doctrine of it, when they were bad to be baptized, like the *Pharisees* rejecting the Counsel of God against themselves, or like *Naman* who despi-

(a) Answ. to  
Rhemist. Com-  
ment. on  
N. T. upon  
this place.

fed the river *Jordan*, I question it.

A well ordered discipline is the ornament of the Church, but upon the *confession* and *doctrine* of Saint *Peter*, it was to be founded, in which sence the Apostles and Prophets in their *doctrines* are called the *foundation* of it; Jesus Christ being the *chief corner stone*, and (as some think) is the sence of that, *Revel. 21. 14.* that in the *twelve foundations* were the names of the *twelve Apostles*, in relation to their *doctrinals*; So much for that.

Now the next is, the doctrine of *laying on of hands*. Here is the great question, What is meant by it? That it is a *Fundamentall*, cannot be denied; if *Baptisme* be one, this must be another: see in the verse how like *twins* they are,



are borne and bred under the same roof; And 'tis observable, that in the Greek it is *ἑκατά* in the plural number, doctrines referring to both.

In the search of several Authors, I find these two expositions, most worthy of consideration.

The first is, *Confirmation* of children after Baptisme, which hath somewhat of *Antiquity* for it, most of the Writers of the Church of Rome incline that way, and even *Calvin* is of that mind also, and in his Comment upon this place, stands much for it, and wisheth it had not been laid aside; *hodie retinenda pura institutio, superstitio autem corrigenda*; and produceth this custom of confirming of children in the Primitive times, to be an argument

gument they were then *baptized*, but I conceive it cannot be the sence, for this reason; because 'tis not a *Fundamentall*, and hard to prove, it was then (like *Baptisme* and the rest) esteemed to be of a necessary use and belief in the *Catholick Church*, according to that of *Vincentius Lyrinensis*, That is, to be held for a *Catholick verity*, which hath been believed every where, alwayes, and by all; And our Church faith, children baptized, have all things necessary to their salvation; The Papists that hold it to be a *Sacrament*, do not say 'tis a *Fundamentall*, and when it was observed by us, we took it to be only an ancient laudable *custome* of the Church, and whether it was so in Saint Pauls time, in the Church of the Hebrewes, it doth not appear.

*Magnopere curandum est ut id teneamus, quod ubique, quod semper, quod ab omnibus creditum est, hoc est enim verè & propriè Catholicum. contr. haresin. cap. 3.*

The

The second Exposition is, that it should be meant *an ordained Ministry*, which clearly in Saint Paul's time we find was wont to be by *laying-on of hands*. This is Pareus his sense upon this place. It was (saith he) (a) *an initial doctrine*, concerning the Ministry of the Church then ordained by imposition of hands; \* Gualterus in his Comment upon this place, saith, *In this is contained the whole function of Preachers, &c.* designed unto it by *imposition of hands*: But none so full as Mr. Cartwright in his answer to the Rhemists upon this place, his words are these. viz. *By the imposition of hands the Apostle meaneth no Sacrament, much lesse confirmation, after Baptisme; but by a trope or borrowed speech, the Ministers of the Church; upon the which hands*

(a) *Initialis doctrina de ministerio Ecclesie quia tum ordinabantur per impositionem manuum, \* Totum minus Propheticum, &c.*

hands were laid, which appeareth in that whosoever believeth not; that there ought to be a Ministry by order (or Ordination) to teach and govern the Church; overthroweth Christianity, whereas if Confirmation of children were a Sacrament, as it is not; yet a man holding the rest, and denying the use of it, might notwithstanding be saved. And some lines after, gives us summarily the sense of this verse, viz. to be the doctrine of the Sacraments, and of the Ministry of the Church: Ye see, in his opinion, what a dangerous thing it is, no lesse then the hazard of their own salvation, to lay aside an ordained Ministry, or to deny the doctrine of it, which men now frequently presume.

And 'tis observable, the argument which he useth, he produceth

ceth as a *Maxim* then in his time,  
taken for granted; not to be  
*proved*, but *supposed*; no man  
then so much as questioning the  
necessity of it, for though there  
were then divers disputes about  
*discipline* and ceremonies, (in  
which this learned *Author*  
then appeared) yet both parties  
esteemed alike of *Ordination* to  
be a *sacred institution*, none pre-  
suming to take upon them the  
office of the Ministry without it;  
Well, this I conceive to be the  
sense here of *laying on of hands*,  
viz. That it was a *Principle* of the  
*Catechisme* taught to Christians at  
their first reception, that there  
was to be a *successive ordination*,  
or setting apart of persons for the  
Ministry, for an *authoritative*  
*preaching of faith and repentance*,  
and *administration of Sacraments*,  
called

*called laying on of hands from the outward rite; as the Lords Supper, by breaking of bread; And this was the judgement of the most Reverend and learned Father of our Church, the late Archbishop of Armagh, which hath the rather emboldned me to employ my thoughts in the confirmation of it; and surely, if it be a fundamentall, the knowledge of the sense of it, is of a greater consequence, then to be slighted.*

First, it is considerable, how well this doth sute with Saint Pauls expression elsewhere, speaking of Ordination, 2 Tim. 1. 6. *Stirre up the gift of God that is in thee by the putting on of my hands,* 1 Tim. 4. 14. *neglect not the gift that is in thee, given thee with the laying on of the hands of the Presbytery, both thus sufficiently*

ently reconciled; Saint *Paul* was the *principal*, the *Presbyters* were his *assistants*, according to the *constitutions* and *custome* of our Church in *Ordination*. The *Bishop* is not to do it alone, but with the assistance of at least *three* or *four* of the *Ministers*; which was after the *patte-n* of the *Primitive* times; The *injunction* of Saint *Paul* for it, is accordingly. 2 *Tim.* 5. 22. *Lay hands suddenly on no man*, i. e. *ordain*. And it is the more observable, that all are from *one* and the *same* *Apostle*, it being one argument to prove Saint *Paul* was the *Authour* of this *Epistle* to the *Hebrews*, by the use of this expression here, which is not in the *Epistles* of any other *Apostle*.

'Tis true, we read of *extraordinary* gifts of *tongues*, &c. given by

by *laying on of hands*, in the *Acts*, but they cannot be understood here, for they were but *temporary*, and ceased, like *Scaffolds*, which, after the building of an house, are taken down, but what is meant here, must be as the *foundation* which remains to the last, and all falls with it, that agrees to an *Ordained Ministry*, which must continue for the preaching of *faith* and *repentance*, and administration of *Sacraments* to the end of the world. In which sence is that last speech of our Saviour. *Matth. 28. Lo, I am with you unto the end of the world*, it cannot be limited to the persons of the *Apostles* (with whose deaths those Administrations did not expire) but must be understood *collectively* of the whole body of the *Ministry*, then as it were in their  
— loines,



loines, who should succeed in preaching, and Baptisme, and through whom a successive powerful assistance of the spirit, is to be transferred in and through those, unto the worlds end. This power of officiating, was powred on the head of the Apostles, and descendeth to the skirts of their garments, in these dayes. And how like a fundamental, Ordination is, may easily appear; it began at the foundation of the Church, and was one of the first stones laid in this Edifice, and it must continue to the last, for as the Lords Supper is to continue till the second coming of Christ, so the Ministers of it have the same term also (Ephes. 4. 13.) He gave some Pastors, Teachers, &c. Till we all come unto a perfect man, unto the measure of the Stature  
O of

*of the fullnesse of Christ, &c.*

Rom. 10. 15. Ye have a building of four or five stories high of severall Acts and Ministrations; but *Ordination* of a Ministry is the Foundation, Salvation is at the top of this *Jacobs Ladder*, but Ordination at the *bottome*: *Who-soever will call on the name of the Lord, shall be saved, but how shall they call on him, on whom they have not believed? how shall they believe on him, of whom they have not heard? and how shall they hear without a Preacher, and how shall they preach, except they be sent? &c.* See, praying, believing, hearing, preaching, and then as the foundation of all, a *Mission of Preachers* for that end; what is said of the Commandements of the Law, (*James 2.*) *he that offends in one, is guilty of all*; such is the concatenation-

catenation of the principles of the *Gospel*; break one link, and all are endangered; He that renounceth his *Baptisme*, renounceth his *Faith*, into which he was baptized, even the death and resurrection of our Saviour signified by it, *Colos. 2*. Consider what ye do in renouncing the *Ministry* by whom ye were baptized, and have believed (1 Cor. 3. 5.) if any efficacy be in the *Sacrament*, according to the qualification & authoritative faculty of the person officiating, see what hazard you run in rejecting of such so ordained?

Ye know the speech of our Saviour, *Matth. 23. 17*. He that swears by the *Altar*, sweareth by it, and all things thereon; and is not the contrary true, he that despiseth the *Altar*, despiseth not only that, but all that de-

pend on it : If the Ordination or Mission of the person through Gods institution, be of any efficacy to what is officiated, I may leave the application to your selves.

Consider what ye do in a totall renouncing of an ordained Ministry, as to Baptisme and believing, through whom as instrumentals, ye did partake of them ; *If the foundation fall, how can the building stand* : As ye see here Saint Paul makes an ordained Ministry, a fundamental principle of Christian Religion. So much for the sence of the Text, what is meant by *laying on of hands*.

Now if Ordination be a fundamental principle, hence then these 2 things may be inferred.

1. *A necessity of continuing an ordained Ministry in the Church, and*

and the neglect of it to be the undermining of the foundation of it.

2. That Ordination is not only an internal call from God, but an externall from Man; for 'tis denominated herefrom *laying on of hands*.

First a necessity of continuing such a distinct Order and profession for preaching, and other sacred Administrations; This subject would heretofore have been accounted *needleffe* to be handled, but it is necessary and *seasonable* now, there being many set against the very *function*, as if any man might of himself assume it. To such I shall represent these considerations following. *viz.*

1. That in all ages there have been some persons set apart for such divine Offices even before the Law, or constitution of Aa-

ron and the *Levites*; as since, see some appointed, *Exod.* 19. 22. *Let the Priests which come near to the Lord sanctify themselves,* (*Chap.* 24. 5.) called young men of the Children of Israel, sent of Moses, who offered the burnt offerings and sacrifice unto the Lord, and this is usually interpreted to be the *First-borne*, and that of the principall of the families, instead of which the *Levites* were afterward taken, (see *Numb.* 3. 12.) And what a settled Priesthood there was in Moses and Solomons time to the *Captivity*; and after it upon their return; who knows not? see *Mal.* 2. A speech to the Priests, and for that five hundred-yeer gap betwixt the Old Testament and the New, when the *Prophets* ceased, yet a *Priesthood* continued, that the service

vice of God, then was not to put to the charity of Passengers, as beggars are by the high way, but some were appropriated to it; *Jeroboam* that forsook the *Temple*, yet retained a *Priesthood*, though of his own corrupt appointment.

Object. *That of the Law was a Priesthood, but we speak of a Ministry.*

Resp. 1. We stand not upon words or Titles; neither doth the Apostle, for as (2Cor. 3. 7, 8, 9.) he calls the Priests of the Law *Ministers*, and their office a *Ministration*; so he implies, that the Ministers of the Gospel might have that Title of *Priests* (1 Cor. 9. 13.) by taking his Argument for their maintenance from the Priests, Altar, and Temple, as *they that serve at the Altar, partake of the*

1.

*Altar; even so hath God ordained, that those that preach the Gospel, should live of the Gospel; and the name hath only grown ignominious, by the Church of Rome's retaining it, whom if by way of distinction, they had been called by us sacrificers (as Bishop Downham observes) there had been no offence in it. All that read the Fathers, know it is the term used by them; whose Treatises of the Ministry are intitled De Sacerdotio.*

And the Apostle makes it only *a change of the Priesthood*, (Hebr. 7. 12.) not a *nulling* of it, upon which change of a ministration, none presumed of themselves to officiate without an *Ordination*; John Baptist who was the preparative voice of the Gospel was ordained to it, and his disciples



disciples were *set apart* by him; our Saviour did the like in ordaining first Twelve for preaching and baptizing, and then 72 after them, when one of the twelve was lost, no other stepped into his place without a solemne choice of him; *Paul* and *Barnabas*, *Acts* 14. 23. wheresoever they came and converted any nation, were carefull of ordaining Successors. Saint *Paul*, as his last, gives that charge to *Timothy* and *Titus* after him, and in all Ages of the Church from the Primitive times, both in the Greek and Latine Church, it hath been observed to this day successively.

So that for such as would have no such office of a Ministry by ordination, but all men left to themselves to officiate at their pleasure,

pleasure, we may say with the Apostle (1 Cor. 11. 16.) *We have had no such custome, neither the Churches of God, (or as Eliphaz to Job cap. 5. 1.) call now if there be any will answer thee, and to which of the Saints wilt thou turn, where is there any such President in all the reformed Churches? The Israelites would have a King as all other nations; These are upon the contrary singularity. 'Tis true, the New Jerusalem (Revel. 21. 22. meant heaven, is found without a Temple and a Priest, because Christ shall then give up his kingdome to his Father (1 Cor. 15.) i. e. the manner of this present government by the Scepter of his word, and Seale of Sacraments, and then God shall be all in all, but till then, a settled Ministry must be continued.*

Secondly,

Secondly, if no successive ordained Ministry, why doth Saint Paul spend so much time in exhorting to a future provision for them. (1 Cor. 9. Gal. 6.6. 1 Tim. 5. 17.) can we think it was only for himself, and such then living, who expected Martyrdom weekly; why such large directions for the qualification of such, as were to be ordained by his Successors, in his Epistles to Timothy, and Titus, surely it was written for our instruction now.

Thirdly, consider what conclusion must be the issue of the contrary, our Saviour pitied the people, when they were like Sheep without a Shepherd; That which is every mans work, is no bodies: As in reason, the office of the Ministry must be weakly and negligently done, when no persons

2.

3.

persons are appointed to make it their study and labour, so when *gaps* are thus opened for any person, may not *Jesuits* and such lik Agents creep in under other forms, and *privily bring in damnable heresies*, to the seducing of the hearers; I am loth to imagine that this should be at the *bottom* of this assertion, that so with the more specious pretext, they might take away the maintenance, as indeed one must follow the other; for if there be no need of a *setled ordained Ministry*, what use of a *setled* *meanes* allotted for it.

If any shall stumble at that speech often in the mouthes of some, *Isa. 54. 13. All thy children shall be taught of the Lord*, he may be satisfied by this double Answer.

1. It was fulfilled in that time of our Lord and Saviour, teaching them immediately by himself, which he expounds accordingly; (*John 6.45.*) *It is written in the Prophets, they shall be all taught of God, every man therefore that hath learned of the Father, cometh unto me, &c.*

2. The Lord is said to teach, when he doth it by a Ministry, sent by him according to that of *Jerem. 3.15.* *I will give you Pastors after my own heart, that shall feed you with knowledge and understanding, &c.* fulfilled under the Gospel. And we grant, that though the proposal of the doctrine is by the Minister, yet the illumination of the mind, and the rectifying of the heart through it, is from God.

Object. If that of Saint Peter  
(1 Eph.

(1 Eph. 4. 10.) he objected, *As every man hath received the gift, so let him minister the same as good Stewards of the manifold grace of God.*

*Ans.* I conceive it is not meant the gift of preaching, but of *Almes*. The words immediately before, are these. *Use hospitality one to another without grudging, there is the manner, and then in these words, As every one hath received the gift, so let him minister, is implied the measure of it, agreeing with that of Saint Pauls injunction, 1 Cor. 16. 2. Let every one lay by him (to that end) as God had prospered him, &c.*

That these temporal things are the gift of God, the fourth Petition of the *Lords Prayer*, shewes sufficiently. And that collections of these, and giving

ving them to the poor, is called a *ministring to the Saints*. See 2 Cor. 8. 4. cap. 9. 1. and stiled *grace*, (cap. 8. 19.) and what other sense can there be of that (cap. 9. 8.) *God is able to make all grace abound*, but of temporall blessings, as the next words shew, *to multiply your seed sown, and minister bread for your food*, (V. 10.) and they may be called the *manifold grace* or gift of God, by the divers sorts of them to be administred, food, clothing, relieving of the sick, &c. according as they are distinctly remembred at the last day, (Matth. 25.) And are not all bountiful charitable persons, the *Lords Stewards*, in dispensing these things to those of *his household of Faith*; so that upon these considerations, the place appears to be

to be farre off from any application of it to Preaching. Indeed the next verse may be so meant. *If any man speak, let him speak as the Oracles of God, &c.* but yet to be understood with this limitation, *viz.* of a man ordained and constituted (as we have said) for that end.

In a word, to allow all sorts of men to be preachers, is to make the *whole body an eye, a tongue, &c.* and if so as the Apostle saith, *where is the hearing, are all teachers, are all interpreters?* 'tis an argument from the absurdity, as if ye would expect the foot to see, the hand to speak; In Saint Pauls dayes it was said, *Who is sufficient for these things?* and shall all persons think themselves so now; Saint Paul bids Timothy give himself wholly to it : i. e. to meditation,



tation, study, reading, and not to  
 intangle himself with the things  
 of this world, which might take  
 him off, and may they now meet in  
 tradesmen and manufactures? and  
 the office be performed without  
 either? Is there not a distinction  
 made between the Church of  
 Ephesus, and the elders of it,  
 (Acts 20.) between the Church  
 and the Angel of it, (Revel. 2.)  
 which if it be not meant of one  
 person, the Bishop (as Ignatius  
 styles him so about twelve years  
 after, which was the judgement of  
 the Primate) yet must at least be  
 collectively meant of the Bishop,  
 & the Ministry of it; Is there not  
 a distinction between the Saints  
 of Philippi, & the Bishops & Dea-  
 cons, are there not some said to be  
 over the \* Thessalonians in the Lord, \* 1 Ep. 5. 19,  
 and preaching & admonishing cal-

led in special, *their work*, as appropriated to them, for which he chargeth them to *know* them, & to *esteem highly* of them; as the like in his last charge to the Church of the Hebrews, (*cap. ult. 7. 17.* Obey them that have the rule over you in the Lord, and that watch for your soules, as they that must give an accompt, and if that were the speciall office of the ministry, then to have *curam animarum*; why not now? or where doth it appear, the term is expired? I conclude this point with an observation of the several steps of our declinings, or defections of later yeares; First, we were offended at some titles of the Ministry, then at the office it selfe; First, at such a Ministry so ordained, then at the ordaining of any Ministry at all. First, the  
*solemn*

*solemn Assemblies* in publick were forsaken, and a retreat made into corners, then the *Preachers* themselves slighted, called by *Solomon* the *Masters of Assemblies*: First, a ceremony in baptizing of Infants scrupled at, then the *Baptisme of Infants* themselves; nay, the *Sacrament of Baptisme by water*, called into question also; First, the *Communion* forborne, out of offence to some gesture, now the *Sacrament it selfe* neglected, and contemned, as if we may now live *above* and *without* Ordinances, & without any *ordained Ministry* to administer each, as indeed the one must follow the other.

This is the train laid to blow us up, what *Jacob* said after *Joseph* was lost, and *Benjamin* must go too; *All these things are against me*, may be our applica-

tion for the Church. If any *thirty years* ago, should have foretold that this *Garden* of God should have brought forth these weeds, that such Tenents should have so prevailed among us, he would have been by the most religious persons of that age, taken for one that *dreamed*; and they ready to have answered for their *Mother-Church*, as *Hazael* did for himself, when the Prophet told him, what evill he should be the Author of.

Let us be of *moderate* spirits, and not run beyond the bounds of any president in the *Primitive* times, walk not *in wayes not cast up*; (Jerem. 6. 16.) enquire for the *old paths*, where is the good way, and walk therein; be not like those in the next words, that said, *we will not walk in them*; but

but in new ones, according to your own fancies. Let the *Tribe of Levi be purged*, but let not the physick be so strong as to destroy them. Saint Paul magnified his own office; this is but to support it from being trodden under feet, and the end is your good, that in these distracted times, ye might not be without *leaders*, so ordained and fitted, *to guide your feet in the way of peace*, and so much for the first, A necessity of an *ordained Ministry*.

Now the *second* observation is, that *Ordination is not onely an internal Call of God, but an external of man*; for so 'tis denominated by that very act, *laying on of hands*, i.e. implying the hand of God is not all in the holy frame of the heart of the person by his *spirit*, requisite in every

2.

Book of Ordination.

true believer; but there must be the hands of *men* in the designation of him in *his* name also. The first was wont to be asked, the person ordained, viz. *Whether in his heart or conscience, he found himself truly called to the Ministry, according to the will of our Lord Jesus Christ.* This perswasion of his gave a *capacity*, but the *authority* actually conferred on him, was by the *imposition of hands*, *Ability* and *faithfulness* were the qualifications, but the commission to officiate, was transferred to Timothy (2 Eph. 2. 2.) by that means. Ye know those two memento's of Saint Paul to him, *Neglect not the gift* (1 Tim. 4. 14.) *Stirre up the gift of God which is in thee* (2 Tim. 1. 16.) *by the laying on of my hands, and of the hands of the Presbytery; if it should*

should be asked, What is here meant by *the gift*, I conceive there is no necessity of understanding it, either of gifts of ability, or saving gifts of the Spirit; for as the former doubtlesse were found in *Timothy* before his ordination, and the latter from his childhood, & education; (2*Epist. cap. 3. 15. cap. 1. 5.*) so 'tis a doubt if it were in the power of *Timothy* to transfere either of those by this means, they being to be best to Christ himself, who *enlightens every man that cometh into the world*; and to that holy Spirit who *blowes when, and where it listeth*, but the surest sence is to take it for the authority given him for the officiating, and exercising these abilities, and transferring of it unto others: And in this sence I grant *gifted*

men may preach, and perform other ministerial acts, i. e. who with the *internall* have received this *externall* power and authority also, according to Christs ordinance through *imposition of hands*.

Indeed the word *χαρισμα* is often taken for *internall* abilities, and 'tis not improbable, but at the solemn meeting of the Church of God, both Ministry and people, in *Fasting and Prayer*, (which was the injunction of our Church, & should have been the practice) to invoke God for the assisting *grace of his spirit*, to be given to the person ordained, might be prevalent for that end; and that the receiving accordingly of ordination, might be so far *operative*, as to be a confirmation of the party the more, against errors and heresies, in the execution of it;

The



The falling into which may possibly be the judgement of God upon some, who of late dayes have run without it, which agrees with the observation *Chemnitius* makes of *Origen*, who neglected Orders, and fell into the like; and at last made himselfe *incapable* of them. But I say again, that *χαρισμα* in the forenamed place, is most safely to be understood of the gift of authority to be exercised and transferred unto others by laying on of hands.

And 'tis further confirmed by the many examples that do abound, our Saviour gave his *Apostles* not only an *inward* call by his Spirit, but an *open verball* call before the people; Saint *Stephen*, a man full of Faith and the Holy Ghost, yet presumed not to officiate, till he had *imposition of hands*

*hands* from them; Beware of making your selves Ministers, our Saviour did not *make himself a Priest* (Heb. 5. 5.) 'tis the blot layed on *Jezabell*, that she made her selfe a Prophetesse, *Revelat. 2. 20.*

'Tis frequent to hear an ordained Minister called *Antichristian*, but consider who deserves that Title, whether those that observe the *rule of Christ*, and tread in the paths of the Apostles, or such, who, *without* any president in Scripture, or in primitive times, are in this *a law unto themselves.* And do but think what ill issue may in the future, be of this promiscuous presumption, upon the offices of the Ministry, what doubts it may raise in our posterity, in receiving of *Baptisme*, by such

as cannot answer to that question  
By what authority dost thou these  
things, and who gave thee this au-  
thority?

One objection common in the  
mouths of men is, Why do you  
stand so much upon a ceremony,  
as laying on of hands is?

Object.

First, that which the Apostle  
calls a Principle and a Fundamen-  
tall, do not you call a ceremony,  
according to that which was said,  
to S. Peter, That which God hath  
cleansed, call not thou common; for  
which we have both Precept and  
Example to three successions; Paul,  
and Timothy, and those that suc-  
ceeded him.

Answer.

2. 'Tis a most honorable ce-  
remony used upon other occa-  
sions, Jacob in blessing of Ephra-  
im, and Manasses, Moser in con-  
stitution of Josbua, Naamans ex-  
pecta-

pectation of *Elias* healing him, our *Saviours* in blessing of the children in the Gospel, Saint *Pauls* at the Holy Ghosts coming upon the disciples of *Ephesus* in the gift of tongues. *The Prophets of Antioch*, upon the separating of *Paul*, and *Barnabas*, for a speciall work designed unto, as others by way of benediction and confirmation.

3. If it be an *institution*, though, how mean soever it is to the eye, yet it must be observed, or else *water* in Baptisme, & *bread and wine* in the Lords Supper, may fall under the like contempt. *Circumcision* was a carnall ordinance, yet (*Rom. 3.*) the Apostle checks those who questioned the profit or vertue of it. The *waxe* of the Scale hath little worth in it self, but by the *impression*

*pression* affixed to the patten, is of great consequence to the party, the like application may be made to *imposition of hands*, the *Seal of Ordination*.

But suppose *laying on of hands* Object be granted as we have said, the question yet remains, *By whose hands?*

*Answ.* Doubtlesse not by the Answ. peoples, for it doth not stand with reason, that any can trans-  
ferre that authority, which they have not, The *people* may be said after a manner, to give their votes in the election, as it was the former (and ancient) custome, that they were asked *if they knew of* Book of Ordination.  
any impediment or crime, for which the party ought not be received into this holy Ministry, and desired to declare it; and upon the objecting of any, the *Bishop* was to surcease,

*surcease, till the party accused should clear himself. The people had liberty of allegation, for, or against the person to be ordained, but it doth not follow, that therefore they had power in constituting and ordaining. They are the persons to whom the Ministers are sent; can they be the Senders? they have their mission to them; can they have their Commission from them? we are Gods Embassadors, not theirs, neither do ye find any power this way derived or committed from Christ to them, As my Father sent me, so send I you, saith our Saviour to his Apostles, Lo, I am with you, and so with your successors, unto the end of the world. Saint Paul saith to Timothy, Lay thou hands, &c. to Titus, I left thee behind, that thou shouldest ordain (be it meant*

meant *collectively* of the rest of the Ministers, as assistants with him also,) but no mention of the people in that act.

That of Numb. 8. 10. *the people laid their hands on the Levites*, is not meant in their consecration, but dedication, or the donation of them to be consecrated to the Lord, instead of the first born by Moses and Aaron; It was but as *Hanna's* giving up her son *Samuel* to *Eli*, to be consecrated to the service of the Temple, or like the *presentation* of a person formally under the hand and seal of the *Patron* to the Bishop, to be instituted or inducted; such was this of the Levites, only a signification of their act and deed under their *hands*, in giving up their whole title and interest in them, to be set apart for that end.

For

Object.

For that of *Matthias* his election *before the people*, to be an Apostle (*Acts* 1. 16.) alleadged by some for the *power of people* in Ordination.

Answer. 1.

i. Saint *Peter* only signifieth to them what they were about to do, and doing it in their presence, as in Saint *Cyprians* time, it was the custome to have the Minister ordained, *præsente plebe, sub omnium oculis, &c.* in the presence of the people, before the eyes of all, &c. like *Eleazar* invested by *Moses* with the Priests garments, on the top of the Mount in the sight of the *Israelites*, but the actions in setting two apart in casting the lots, prayer, &c. were the Apostles.

2. Secondly, This election here to the Apostleship, was neither the peoples, nor Apostles, but  
Gods



Gods by a divine suffrage, expressed by lot according to the prayer of the Apostles to God for it, and so it makes nothing for the peoples act in ordination: and so much for the first Question, Whose hands must be imposed?

2. *What if the ordainers, being of the Ministry, be found not to have been of clean hands themselves, i. e. of evil lives, is their ordination good?* 2 Quest.

I answer, Yes; For 'tis not a personal act, but an act of office, as 'tis not the learning of the Judge makes any decree valid, but his authority and commission for it; A *Popish* Judge gives a just sentence in Court, his sentence is not erroneous and *Antichristian*: though himself may be so; his act is good in Law: how bad soever he is in  
Q matter

Ans.

matter of Religion, & so the act of Ordination being an act of office is not nulled, or voided by personal defilements; It was the error of the *Donatists*, to put the vertue of Ministerial acts wholly upon the holinesse of the person ministring; no, as Saint *Augustine*, saith, *a foul hand may sow good seed.*

*Object.* But there is one objection more to be answered, frequently in the mouthes of men, viz. Your Orders were derived from Rome, and therefore Antichristian.

*Ans<sup>w</sup>. 1.* 1. Observe what contrary inferences are against us; The *Papists* say we have no lawful Ministry, because we have it not from Rome, having renounced our subjection to that See, others among our selves argue the same, from our *being* deduced from it.

Secondly,

2.

Secondly, If they mean of our receiving it from thence, immediately after the Apostles time, (which the ancientest of the *Brittish* Writers extant do not grant, but averre, that we received it from such as came from *Jerusalem* hither even in *Tiberius* his time) it is no disparagement to us, for it was then a famous Church; see *Saint Pauls* Epistle to it, as *Ignatius* after him. But if they mean since the corruption and Apostasy of it, we may distinguish between *from* and *through*, as between the *Fountain* and *Conduit*, we received it *from* the Apostles, though running *through* some corrupt times of *Popery*, of which, since our reformation, it favours no more, then the *Fish* doth of the *salt water*, or as the *three children*.

Q 2

in

in the furnace, when they came out there, was not so much as the *smell of fire* found upon them.

3. 3. If they mean of *Austine the Monke* sent from Rome in *Gregory the great* his time, about 600 yeares after Christ; there were *then* no such defilements of doctrine in it, that it should be a scandall to us either: And yet we were not then to seek for an *ordained Ministry*, there having been for many hundreds of years, before that, a flourishing Church among us, which the *Saxons* whom he came to convert, had been the persecutors and destroyers of, as *Gildas* tells us, so that in that, or the former, sense, the objection is not worth the answering.

4. But fourthly, I suppose they mean of *later Centuries*, when that  
com-

complaint of the *Prophet* concerning *Jerusalem*, might be applicable to *Rome*. *How is that faithful City become a harlot? it was full of judgement, righteousness lodged in her; but now murderers, &c.* i. c. Since the *Bishop of Rome* became corrupt in doctrine and worship.

For this, first we thus answer. While we were under the tyranny of the *Bishop of Rome*, it doth not appear that he ordinarily usurped, more then a *mandatory nomination* of the *Bishop* to be consecrated, which out of a blind fear of his excommunication was assented unto, but the *consecration* was not by him, but other *Bishops* here within our selves. And I account the ordination or *consecration* to be derived from such as gave *imposition of hands*, not from

Q 3

the

the *mandate* for them to do it; Henry the eight, and the Kings succeeding, assumed the like power in the *nomination* of the person (which accordingly might not be gainsaid:) but from thence it cannot be argued, that our ordination or consecration was deduced from them, for the Kings *mandate* served not to *give power* to ordain (which those Bishops had before *intrinsically* annexed to their office) but only was a warrant *to apply* this power to the person named in that *Mandate*. Now this being all which was usurped by the Bishop of Rome, in relation to the consecrations of our Bishops in *England*, when we were under the *Tyranny* of the Papacy, there is as little force for our deriving our ordination from him also. And if those

those Bishops of *Sidon*, which  
 (as Arch-Deacon\**Mason* tells us) <sup>\* De Minister.  
Anglican.</sup>  
 assisted in the first consecration  
 in *Hen. 8.* as in *Edward* the  
 sixth's time, were not *meerly Ti-*  
*tular*, but had their consecration  
 from the Greek Church, which  
 is altogether a stranger to the See  
 of *Rome*; it would take off some-  
 what from the pretence of a *totall*  
 derivation from thence.

*But still it may be objected, that* *Object,*  
*we have at least received our Or-*  
*dination from such as professed*  
*the Religion of Rome.*

*First, it could not be called* *Ans.*  
*properly the Religion of Rome,*  
*till the Councell of Trent, which*  
*determined many years after our*  
*falling off from the See of Rome:*  
*The Papists ask us, Where was*  
*our Religion before Luther?*  
*we might reply, Where was the*

*Popish Religion* before that time. 'Tis true, most of those *poysonous* errors were sown up and down the world *before*, but not *collected* fully into a body, and so owned and *headed* by the Papacy till then. For till that time, scarce any point we hold now against them but there were some of their *own Authours* who held it also. So that to speak properly the now *Romish Religion* in their *new Creed*, with other appurtenances, was established since our form of ordination.

2. Suppose we received our ordination from such who were *corrupted with Popish errors*, yet if they retained the *Fundamentals* of *Christian Religion*, their ordination may be valid: those like *some part of the barke* of the tree uncut, may convey the



the *Sappe* from the root to the preserving of life in the branches. What Saint *Augustine* saith of the *Donatists* in some things, *mecum sunt*, they concur with me; in other things they are defiled, may be applicable to the Church of *Rome*, and if so, why may we not receive through them, what was of *Christs* remaining in them, without being defiled with that corrupt part which is their *own*? why may not there be in this a *separation* of the *precious* from the *vile*? And in our reformation we withdrew our selves no further from her, then she hath declined from her self in the *Apostles* time, and from the ancient state and condition of it then, as one saith well, *Nostre Ecclesia ab hodierna Romana Ecclesia contaminata recessit, ut ad pristi-*

*pristinam, puram, Apostolicam, Romanam accedere posset.* We forsook the present corrupted Church of Rome, that we might be nearer a kin to the first, pure, Apostolical Roman Church in the primitive times.

3. *In a word*, we do affirme that neither their *corruption in opinion, or vitiosity of life*, do, or did, void it to the party ordained; none doubts of the *Baptisme* of our fore-fathers administred by those of the like in the Church of Rome, as if there needed any *reiteration*, by them who survived our reformation: neither do we renew the *orders* received in that Church, when any *Priest* is converted, and betakes himself to our communion, and why should it be questioned here? Let the *Seal* be of *Silver* or *brasse*, the impression

impression is alike valid, if af-  
 fixed by order to the deed; *Pa-*  
*rents* in generation convey to  
 the child what is *essentiall* to hu-  
 mane nature, not that which is  
*accidentall*. A *maimed* Father  
 begets a Son like himself, as he  
 was before he lost his arme; as  
 the *circumcised* did, and doth an  
*uncircumcised* child: the like ap-  
 plication may be made, to the  
 transferring of ordination in such  
 a wounded, diseased, Apostati-  
 zed Church, as the Roman now  
 is, and by such corrupted persons  
 in life and doctrine, continuing  
 in it; so they do observe the \* *es-*  
*sentials* in ordination; other su-  
 perstructures or corruption in  
 the ordainers, doth not *null it*,  
 either to the persons themselves,  
 or successors; which might be  
 further manifested by the pra-  
 dice

• See Bishop  
 Bedels letter to  
 Wadsworth,  
 p. 157.  
 My defence  
 for your Mi-  
 nistry is, that  
 the forme,  
 Receive the  
 H. ly Ghost;  
 whose sins ye  
 remit, are  
 remitted:  
 doth suffici-  
 ently compre-  
 hend the au-  
 thority, &c.

Glouce of the Church in all ages.

I.

1. That Ministration under the *Law*, (the Priests of which the Jewish Writers say, were consecrated by *laying on of hands*) had as much cause to stand upon *succession* as any; yet, ye find often, that the *Priests the sons of Aaron*, and the *Levites* had corrupted their wayes, were defiled with Idolatry in *Abaz*, and *Manasses* time, and others, as bad or worse then the *See of Rome*; yet after a reformation, the *succession* which was by their *hands* was not questioned; Though the *Priesthood* ran through much filth, yet retaining the essentialls of the Jewish Religion, as *circumcision*, &c. they were owned of God again in a *successive* ministration. See in the *height of their Idolatry*, when they were offering their children by

by fire, unto their Idols, yet by retaining the Sacrament, & covenant of circumcision, their children are called the Lords children, Ezek. 16. 20. *Thou hast taken thy sons which thou hast borne unto me, &c. thou hast slayn my children, in causing them to pass through the fire, etc.*

2. In our Saviour Christs time, there was as bad a succession as ever; in the *Priests, Pharises, Scribes, Sadduces, &c.* yet as he permitted their administering of some rites for himselfe; whether of circumcision, or the *offering made for him* in the Temple, at the *purification*, after the *custome of the Law*, in his infancy; so at his *manifestation* about 30 yeares after, he sends those that were healed by him to the Priests, to offer what Moses commanded; ye see he did not determine

mine against the office for the personal defilements of their *Predecessors*, or *themselves*.

3. 3. Nay, under the Gospel, about *four hundred* years after our *Saviour Christ*, was not the world so over-run with *Arrians*, that *it groaned under it* (as *St. Jerom* saith,) when they had the commands of the *Pulpits*, ordaining of Preachers, children were baptized by them, men put to receive the *communion* of them; as *Hilary* and *Basil* say, the *Orthodox* were *hatched under the wings of the Arrian Priests*; yet upon a reformation, and the renouncing of that heresie, we read not of any rejecting of the *succeeding Ministers*, because they were derived *through* such hands, which I conceive to have been as bad as the *Bishop of Rome*, and his

his followers. The Church then was so wise as to consider, a *jewel* looseth not his vertue by being delivered by a *foul* hand, so neither is this *treasure* of the Ministry to be despised, because it hath passed through some *polluted vessels* to us, which is applicable for the saving harmlesse our *ordination*, though transmitted through the *Popish defilements* of some persons; so much in vindicating the ordination of the Church of *England*, from the scandall of being *Popish & Antichristian*, with which by some *ignorant and rase* people, it is frequently aspersed.

Let me conclude with this short admonition. Be not hereafter so unworthy, as to *blurre* that Ministry, with being *Antichristian*, by whom ye have received the knowledge of *Christ*;  
both

both by their *translating* of the Scriptures out of the Originalls, into your *Mother-tongue* for your *reading*, and their labour, in the exposition of them for your *understanding*, by whom you and your fathers have been *baptized*, and instructed; Be not such ill birds, as thus to *defile your own nests*; do not side with the agents of the *Bishop of Rome*, in thus detracting and lessening the reputation and esteem of them. *Let them not say in their hearts, so would we have it*, nor you with your *tongues*, unlesse in your hearts you are *Romish* your selves.

Is it not strange, that those who have been so great *opposers* of the errors of Popery, *wrot* so learnedly, and fully against them, who have *applyed*, that in the

2 Epist.



2 *Epist of the Thessalonians*, concerning *the man of sin*, and that of *Babylon* in 17. *Revel.* to the *Papacy*, as *Bishop Downham*, *Abbot, Jewell*, and the late eminent *Primate*, with divers others; that now they should (with their very calling and profession) be styled *Popish*; can we think otherwise, but that *the hand of Joab* (I mean the *Jesuit*) is privily in it. Is it not a wonder it should so come about, that such as have been the greatest *enemies* to the *See of Rome*, should be reckoned as *members*, and friends of it; and thus perpetually yoked together as *twins*; nay trod under foot as *unsavory salt*, upon that very account, as being *Episcopall*. Is this a just reward of their labour in the defence of your profession; thus to be aspersed by you, as *Ab-*

R

solon

*solon to Husbay, Is this thy kind-  
ness to thy friend? Certainly those  
of the See of Rome, cannot but  
smile within themselves, that they  
have thus covertly deluded us,  
and so closely taken a revenge  
of those their adversaries.*

How true is that speech of  
our Saviour, *A Prophet is not  
without honour, save in his own  
country*; other nations, *French  
and German*, magnifie the Clergy  
of the Church of England; by  
what is transmitted over Sea in  
many of their works, onely de-  
spised at home as the *off-scour-  
ing of the world*; what a prepara-  
tive this is, to the expectation of  
the *Papists*, an able *learned, or-  
dained* Ministry, having been  
hitherto the *stop* to the introdu-  
ction of ignorance and supersti-  
tion, which if removed, might  
flow

flow in the more easily, *which*  
*God in his mercy prevent.*

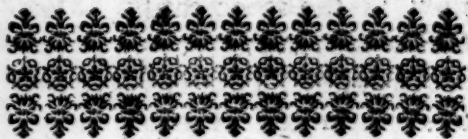
And thus I have endeavoured  
to confirm the Primates judge-  
ment upon this place, *viz.* that  
by *laying on of hands*, is meant  
*an ordained Ministry.*

---

R 2

The

---



*The Primates judgement of the Sense and Use of the Form of words in the former Constitution, at the Ordination of Priests or Presbyters, defended, and enlarged. viz. Receive the Holy Ghost, whose sins thou forgiveest, they are forgiven, and whose sins thou doest retain, they are retained. Which as an Appendix to the former subject, could not well be omitted.*

**T**hey are the words of our Saviour, *John* 20. 22. to the Apostles, and why they may not be continued to their

their Successors, (who are to succeed in that office of the Ministry to the end of the world,) doth not yet appear; and 'tis possible, that the late offence taken against them to the disuse of them, may arise from a misapprehension of the sense of them; The *Primates* judgement of which I think fit to manifest, who in all his *Ordinations*, constantly observed them.

They consist of *two* clauses.

1. *Receive the Holy Ghost.*

1.

2. *Whose sins thou forgiveest, they are forgiven; and whose sins thou dost retain, they are retained.*

1. For the first; (*Receive the Holy Ghost*) We do not here understand the *sanctifying* graces of the spirit: For the Apostles had received *them* before, in that they were bid by our Saviour, to

R 3

rejoyce,

rejoyce, that their names were written in heaven (the evidence of which is, heaven wrot in the heart here) and had his witnesse, that they had believed, and had kept his word, for whom he had also also prayed in that sense; *Sanctifie them through thy truth,* John 17.

And if this had been the gift, there had been no particular thing given to them, for all that will be saved, must in some measure partake of it. *Rom. 8. 9. If any man have not the spirit of Christ, he is none of his.*

And though it be the testimony of a good Christian, yet 'tis not a sufficient warrant for him, to take upon him *the Ministry.*

2. Again, it cannot be meant of the *extraordinary gifts of the Holy Ghost, viz. Gifts of tongues,*  
&c.

&c. For in that ſenſe the *Holy Ghost* was not yet given, till fifty dayes after. viz. the *Feaſt of Pentecoſt*, but this was given upon the day of his *Reſurrection*; So that a third ſenſe muſt be had, which was the *Primates*, as followeth.

3. *Receive the Holy Ghost*] i.e. receive *Ministeriall* power of officiating and diſpenſing thoſe ſacred Miniſtrations, [unto which the promise of the holy Spirit is annexed, and through which, as the *Conduit-Pipes*, this holy water is conveyed; not ſo much meant for their *own* benefit, as the good of others; In this he gave them power as the *Stewards* of God, to be diſpenſers of holy and ſpiritual things, to the benefit of ſuch, over *whom* the *Holy Ghost* had made them *overſeers*, which is accordingly attributed to the

## Receive the Holy Ghost,

Elders of Ephesus, whom S. Paul had ordained.

Mr. Hooker's glosse (in his Eccles. Polit.) is accordingly; Receive the Holy Ghost, i. e. Accipite potestatem spiritualem, receive ghostly, or spiritual Authority, in order to the governing of men now to be committed to your charge; And if you mark the context, their Commission is here from the blessed Trinity; the Father, and Sonne, in the verse before. As my Father hath sent me, so send I you. And in this verse, a reception of Authority from the third person, the Father sends, Matth. 9. 38. Chap. 10. 20. the Sonne, Ephes. 4. here the Holy Ghost, as Acts 20.

And so more fully thus. Receive the Holy Ghost, i. e. receive Authority from the Father, Son, and

Dr. Skill. in his  
Journ. p. 231. in-  
terprets it all  
y<sup>e</sup> same mann<sup>r</sup>,  
saying y<sup>e</sup> we are  
to understan-  
d of y<sup>e</sup> authorita-  
tive power of  
preaching this  
Gospel. So Mr  
Mason, De Min.  
Angl. p. 423. Acci-  
pe spiritum sanctum  
et spiritualium po-  
testatem, in spi-  
ritu et gratia  
quali ad hoc re-  
quiritur, ut quis  
per Prophetam  
faciat Episcopum.



*Whose sins thou forgiveſt, &c.*

241

and Holy Ghost, for the *efficacious* preaching of the Word, and Administration of Sacraments, by and through which, the graces of the *holy spirit* in repentance, faith, forgivenesse of sins, and the like; are ordinarily wrought and confirmed to the hearers, and partakers of them: yet not excluding it from being a Prayer also, *viz.* that the person thus authorized, might receive such a *spiritual assistance* in it. 7

Receive first by way of *donation* in the name of Christ, as to the office; and *secondly*, by way of *impetration*, as to the efficacious *spiritual assistance* of him in it, which the accustomed succeeding prayer did confirm: which as it was in both senses frequently effectual by the mouth and hands of the *Apostles*, so hath it been  
L  
accor-

*Receive the Holy Ghost,*

accordingly from age to age, in and by the *Ministry* succeeding, and therefore why may not the same form of words be used at their Ordination also.

Can we think this *solemn* reception of the Holy Ghost, in that sense as hath been explained, was onely for the benefit of that age, and withdrawn totally again in the next.

That *his being with them* thus by his spiritual assistance, to the end of the world, was to determine with the death of the Apostles; some of which, (as Saint James, *Acts* 12.) were not long after; No surely, this oyle poured upon their heads, descended further then so, even to the skirts of their garments, in these dayes.

The third Chapter of the first Epistle to the *Corinthians*, hath much

much in confirmation of this. In the third verſe, Saint Paul ſtyles the *Minifter* ordained by Chriſt, his *Amanuenſis*; ye are the *Epiſtle of Chriſt miniſtred by us*, written not with ink, but with the *Spirit of the living God*. Chriſt the inditer, the *Minifter* is as *the hand of a ready writer*; or the *Spirit* is as the ink, the *Minifter* as the pen, through which 'tis diffuſed upon the *fleſhly Tables of your hearts*, and by ſaying *us*, he doth not appropriate it to himſelfe, but gives the like to *Timothy* ordained by him, which he continues in the ſixth verſe; *God hath made us able Miniſters of the New Teſtament, not of the letter, but of the ſpirit*; as he calls the Word, the *ſword of the ſpirit* (Ephes. 6.) committed into the hands of the *Ministry*,

nistry, so the whole office is called *the Ministration of the Spirit*, v. 8. *the Ministration of righteousness*, v. 9. i. e. instrumentally, be it that of *Justification*, or *Sanctification*, by which he saith, *it did exceed in glory that under the law*; The shining of Moses face, the glory of the Temple, and vestments of the Priests were glorious, but yet had no glory in this respect, by reason of the glory which excelleth; for if that which is done away were glorious, how much more that which remaineth, is glorious. Now wherein lieth this glory, but in being by this Ministration, the Conduits through which the Spirit is conveyed, and received, or being (*cap. 6. 1.*) co-workers together with him of it, even as the glory of the latter Temple, by the presence of Christ himself,

himſelfe, is ſaid to be greater then the former, though it had types of him in a more outward glorious luſtre: 'tis therefore called v. 18. *the glaſſ of the glory of the Lord, by which we are changed into the ſame Image from glory to glory, even as by the Spirit of the Lord.*

Which as it rebukes the Contemners of the office of the Miniſtery, ſo it answers that frequent *objection* made againſt the uſe of theſe words, at the Ordination to it; viz. That the *Sanctifying graces of the ſpirit*, were ſometimes lacking both in the *Ordainers* tranſmitting, and *ordained* the recipients; It is answered, the *Transmission*, or reception of the Holy Ghoſt here, is not meant in that ſenſe, as to the *reſting* of it in the perſons themſelves, but as the conveyers of it,  
for

for the use and benefit of others, viz. through these *Administrations*, which they are now by this authorized to performe.

And that it may be so, ye see it in *Judas*, who by our Saviours Commission to him *through* preaching, and baptizing, was the instrument accordingly of the transferring of it, (i.e. *remission of sins*, &c.) unto others, without partaking of it himself: our Saviour calls him a *Devill*, and a *son of perdition*, but yet in this Office, the *Devils were subject to him*; and he the means of dispossessing of others; like *Noahs Carpenters*, who were instruments to save others, but were drowned themselves. 'Tis probable, Saint *Paul*, or some of the Apostles ordained *Hymenæus*, and *Phyletus*, *Phygellus*, *Hermogenes*, and *Diotrephas*,

trephas, but as in neither of them doth there appear any ſanctified grace of the ſpirit, ſo we do not read it cauſed any *ſuſpenſion* of the vertue of their miniſterial acts to the receivers, or that the Apoſtles gave order for any *reiteration* of them; perſonal faults, not voyding Acts of Office; and ſo, why ſhould the like be a prejudice to it in theſe ſucceeding Ages? *Receiving* ſuppoſeth a gift, but 'tis as the giving of a ſumme to a *Steward* by his Lord, not to his own private uſe, but for the diſpenſing of it to the family.

And to ſay no more, there are ſome learned Interpreters, do apply that paſſage, 1 *John* Chap. 2. 20. to an *ordained Miniſtery*; ye need not that any man teach you, but as the ſame anointing teacheth you all things, and  
is

(a) Eadem unctio non potuit luculentiore testimonio Pastores & doctores ornare, à quibus illi instituti fuerant, & quotidie adhuc instituebantur, quam quum ipsos diceret ab ipso Spiritu Sancto doceri, & jam antea esse doctos.

is truth; (a) Beza's words upon the place, are these, the same anointing) he could not with a more cleare Testimony have adorned the Pa-

stors and Teachers, from whom they were instructed, and daily as yet are; then to say they were taught by the holy Ghost, & had bin formerly, &c.

(b) Piscator in loc. Unctio docet] id est, ministerium verbi (i.e.) Spiritus Sanctus efficax per prædicationem Evangelii, quare ministerium verbi in pretio habendum est.

(b) Piscators words are these, The anointing teacheth] i.e. the Ministry of the word, or the Holy

Ghost efficacious by the preaching of the Gospel, wherefore the Ministry ought to be in a great esteem with us.

Ye see they do not understand by this Unction, or anointing, signifying the Holy Ghost, an immediate teaching, or inspiration, as by some Enthusiasme, but immediately through the Ministry, ordained



ordained for that end; by a Metonymy (as they ſay) of the *Adjunct*; the *oyntment*, for the hand, which applyes it, or delivers it to you, and the *teaching you all things*, is meant of *all things neceſſary to ſalvation*; the *credenda*, and *agenda*, which by the Miniſtery had bin ſo fully taught them, that they needed not to be taught by Saint *John* again here.

If any ſhall object (as it hath been unto me) that of Saint *Auguſtine*, lib. 15. de *Trinit. cap. 27. Quomodo ergo Deus non eſt qui dat Spiritum Sanctum, imò quantus Deus eſt qui dat Deum? neque enim aliquis diſcipulorum ejus dedit Spiritum Sanctum, orabant quippe ut veniret in eos, quibus manus imponerant, non ipſi eum dabant, quem morem in ſuis præpoſitis etiam nunc ſervet Eccleſia* &c. i. e. How ſhould not he be

" God who gives the Holy Ghost ?  
 " nay, how great a God who gives  
 " God ? for neither any of his di-  
 " sciples, gave the holy Ghost ; they  
 " prayed indeed , that it might  
 " come upon those on whom they  
 " imposed hands , they did not  
 " give it themselves ; which custom  
 " the Church now observes, &c.

*Ans.*

I. In the words before these, he  
 speaks of a *double* giving of the  
 Holy Ghost by our Saviour, the  
 one on *earth* after his resurrec-  
 tion, the other from *heaven* after  
 his Ascension, upon the day of  
 Pentecost; now in relation to the  
*latter* in those extraordinary gifts  
 of the spirit, the words objected  
 have their principal application,  
 which doth not concern that we  
 have in hand, which is only of the  
*former* being meant of successive  
 ministerial authority, for the *ordi-*  
*narie* dispensing of the office.

Secondly,

Secondly, whereas he ſaith, the Church hath obſerved that cuſtome in impoſition of hands, to pray for the perſons receiving of it, hath bin formerly acknowledged to be one ſenſe of that clauſe, viz. by way of impetration; Take the gift of the ſpirit, *pro dono infuſo*, ſo we uſe the words *per modum impetrationis*, take it *pro officio*, ſo we uſe it, *per modum collationis*, miniſterially conferring the power of executing the office of a Miniſter, & there is no contradiction, but that in the ſame act, there may meet a *collation* of the office with authority to execute, and an *impetration* for the perſons receiving an aſſiſtance of the ſpirit in the executing of it, which, in the old injunſtion immediately followed, in a prayer, for the perſon ordained accordingly, ſo that the cuſtome

some and intention of our Church, is no other then what was in Saint *Augustines* time, not presuming to give the Holy Ghost in the *latter* sense, (only praying it might be given of God to him) but only in the *former*.

*So much* for opening of the first clause in ordination, *Receive the Holy Ghost*, which rightly understood, is not such a *rock of offence*, as some have taken it to be, in the *disuse* of it.

The *second* clause is, *whose sins thou forgivest, they are forgiven, whose sins thou doest retain, they are retained*. At which, as much, if not more offence hath been taken, then at the former, (as if it favoured of *Popery*) which I shall give you the *Primates* sense of also. That it may be retained in *ordination*, and attributed  
safely

ſafely to the office of the Miniſtery, without the leaſt favour *that way*, which no man that knew him, and what *Popery* is, but will acquit him of the leaſt grain of it.

Thus far it will be granted by all ſober perſons.

I.

1. The Miniſters may be ſaid to remit ſins, by way of *preparative* to it; in being the inſtruments (by preaching *the word of reconciliation*) to diſpoſe men towards it in bringing them *to repentance*, whereby they are capable of it.

2. By way of *Confirmation*, in exhibiting the ſeales of remiſſion in the Sacraments, according as one well glosſeth upon theſe words; 'Tis Gods act onely to forgive ſins, but the Apoſtles are ſaid to do it; (a) not ſimply, but becauſe

2.

(a) Non ſimpli-  
citer ſed quia  
adhibent media  
per qua Deus  
remittit pecca-  
ta, hac autem;

media ſunt verbum & Sacramenta; Fer. in loc.

*they apply the means appointed of God for that end. viz. the word, and Sacraments; What is there more in forgivenesse of sins, then in reconciliation of God and man; now ye find this given to the Ministry. 2 Cor. 5. 18, 19. God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word, or ministry of reconciliation. Gods act onely authoritate propria, by his own supreme authority; the Ministers act potestate vicaria, as a substitute in Christs stead, and the word doth include the Sacraments also, as in our usual speech, the Letters Pattents doth the Seale affixed to them, as the Ministry, doth the whole ministerial office.*

3. *Declaratively in-testifying  
this*

this grace of God, and declaring Gods good pleasure accordingly upon repentance unto the person, like that of *Nathan* to *David*, or *Saint Peter* to his *Auditory* (*Acts 3.*) as *Ferus* saith, (b) *man doth not properly forgive sin, but doth declare, and certify that it is remitted of God, so that absolution received from man, is as much to say, behold my son, I certify thee, that thy sins are forgiven thee. I declare unto thee that God is at peace with thee,* (which I relate the rather out of him both for his being a writer of the *Chutch of Rome*, and that this passage is purged out of his book by them as erroneous, as may be seen by comparing the *Edition of Mentz*, with

(b) Non quod homo propriè remittet peccatum, sed quod ostendet & certificet ad eò remissum, neque enim alia est absolutio ab homine, (quam si dicat) Eū tibi, certifico te, tibi remissa esse peccata, Annuncio tibi te habere Deum propitium, &c. *Ferus. lib. 2. Comment. in Matth. cap. 9. edit. Mogunt. 1559.*

the Edition at *Antwerp*, 1559, and 1570) Which agrees with that in the *Articles of Religion of Ireland*, num. 71. God hath given power to his Ministers, ~~not ſimply to forgive ſinnes~~ (which prerogative he hath reſerved only to himſelfe) but in his name to declare and pronounce unto ſuch as truly repent, and unfeignedly believe his Holy Goſpel, the abſolution, and remiſſion of ſins.

But that ye may the more fully underſtand the *Primates Judgement* in this point, whoſe authority prevails much with all good men, and how remote our Church is from that of the *Papiſts* in the uſe of thoſe words in ordination, I ſhall give you ſome brief collections out of that *Answer* of his to the *Jefuite Malones challenge* concerning this ſubject, and the rather



rather to satisfy the Reader, against the injury, which (among others) *Doctor Heylene* hath done him in this, as if his judgement were opposite to the Doctrine of the Church of England.

First, the *Primate* complains of the wrong done by the Papists in charging us with denying any power to be left by Christ to the *Priests*, or Ministers of the Church, to forgive sins, being the formal words which our Church requireth to be used in the Ordination of a Minister, and there states the question between them & us; That in the general, it was ever the doctrine of our Church, that the principal office of our Ministry is exercised in the forgiveness of sins, as the means, and end of it. The Question is of the manner of the execution, and the Bounds of it, which

which the Pope, and his Clergy have enlarged beyond all measure of truth and reason.

We ſay, that to forgive ſinnes properly, directly, and *absolutely*, is Gods propriety onely; *Eſay* 43. 25. *Pſal.* 32. 5. produced by our Saviour, *Matth.* 9. to prove his Deity, which is accordingly averred by all antiquity.

But the Papiſts attribute as much to the Biſhop of Rome, af-

(a) In ſummo Pontifice eſſe plenitudinem omnium gratiarum, quia ipſe ſolus confert plenam indulgentiam omnium peccatorum & computet ſibi quod de primo principi Domino dicimus, quia de plenitudine ejus nos omnes accepimus, de Regim. Principum, lib. 3. cap. 10. inter opuscula Thomæ, num 20. addit & proximè efficit gratiam juſtificationis, ut ſtatus extinguit ignem, & diſſipat nebulas, ſic abſolutio ſacerdotis peccata &c. Bell. de Sacram. libro 2. cap. 1. de penitent. libro 3. cap. 2. Attritio virtute clavium fit contritio, Rom. Correſtores Gloriæ. Gratiani de penitent. diſt. 1. principio, &c.

firming, (a) *That in him there is a fulneſſe of all graces, and he gives a full indulgence of all ſins, that to him agrees that which we give to our Lord, that of his fulneſſe, all we have received; and not much leſſe to the meanest Priest; viz. That his ab-*  
*ſolution*

*they are forgiven, whose &c.*

259

*solution is such a Sacramental Act, that it confers grace; actively, and immediately, and effects the grace of Justification, that as the wind doth extinguish the fire, and dispell Clouds, so doth his absolution, sins, and by it Attrition becomes Contrition.*

We do not take upon us any such sovereignty, as if it were in our power to proclaim warre, or conclude peace between God, and man, at our discretion; We remember we are but Embassadors, and must not go beyond our commission, and instructions. We do not take upon us thus to be Lords over Gods heritage, as if we had the absolute power of the Keyes. This were Popery indeed. No, we only acknowledge a Ministerial limited one, as Stewards to dispense things according

ing to the Will of our Masters, and do assent unto the observati-  
on which Cyrill, Saint Basil, Am-  
brose, Augustine, make upon these  
words of Ordination of the Apo-  
stle; Receive the Holy Ghost, whose  
sins ye forgive, shall be forgiven.  
viz. That this is not their work pro-  
perly, but the work of the Holy  
Ghost, who remitteth by them; for as

(a) Cui enim pravaricatores  
legis à peccato liberare licet,  
nisi legis ipsius auctori. in Joh.  
lib. 12. cap. 56.

(b) Daturus erat Dominus  
hominibus Spiritum Sanctum,  
ab ipso Spiritu Sancto fidelibus  
suis dimitti peccata volebat in-  
telligi; nam quid es homo, nisi  
ager sanandus, vis mihi esse me-  
dicus, mecum quere medicum.  
Homil. 23. Ex. 50.

St. Cyril saith (a) who can  
free transgressors of the  
Law, but the Authour  
of the Law it self? (b)  
The Lord (saith St. Au-  
gustine) was to give unto  
men the Holy Ghost, and  
he would have it to be  
understood, that by the Holy Ghost  
himselfe sins should be forgiven to  
the faithfull, what art thou O  
man, but a sick man? thou hast need  
to be healed; wilt thou be a Physi-  
tian

tian to me, seek the Physitian together with me. (c)

Saint Ambrose; Lo, by the Holy Ghost sins are forgiven; men bring but their Ministerie to it, they exercise not the Authoritie of any power in it.

(c) Ecce per Spiritum Sanctum peccata donantur, homines, ministerium suum exhibent, non jus alicujus potestatis exercent, (de Sp. Sanct.) lib. 3. cap. 10.

Now having acquitted our Church of Poperie, in retaining these words in Ordination, the Primate proceeds in shewing the Ministers exercise of his function, in this particular; viz. Forgiveness of sins in these four things.

1. Prayer. 2. Censures of the Church. 3. Sacraments. 4. The word preached.

1. Prayer, Jam. 5. 14, 15. If any be sick, let him send for the Elders of the Church, & let them pray over him, and if he have committed sins, they shall be forgiven him, and so shewes

shewes it to have been the judgement and pra<sup>c</sup>tice of the Fathers and the ancientest of the Schoolmen, that the power of the *Keyes* in this particular, is much exercised in our being petitioners to God; for the persons remission, not excluding the prayers of the *whole Church* in *assisting* them with theirs, for which cause in publick offences, *S. Augustine* exhorts men to shew their repentance accordingly, that the *Church might pray with the Minister for them*, for the more sure imparting of the benefit of absolution. And that before *Thomas Aquinas* time, the form of absolution was by *prayer for the partie*, & that a learned man in his time found fault with that *indicative* form newly introduced. Then the form being not, *I absolve thee*, but *absolutio-*  
*nem*

they are forgiven, whose &c.

263

*nem & remissionem tribuat tibi omnipotens Deus*, the Almighty God give unto thee absolution, and remission, &c. unto which the ancient *Ritnalls* of the Roman Church as the *Greeke*, (according to that of *Damascenes* form, yet retained) doth agree; and 'tis the *Primates* observation, that the *ancient Fathers never used any Indicative form, but alwaies prayer-wise*; as ye have heard, according to which were the *ancient Liturgies* of the Latine, and Greek Churches; howsoever the *Popish Priests* now stand so much upon it, that they place the *very essence and efficacie of that their Sacrament in it, in the first person, and not in the third.*

Indeed our Church, to shew it stood not upon forms, did in its *Liturgie* observe each. 1. In the *absolution*

*absolution after the general Confeſſion it is only declarative ; At the communion 'tis in the form of a prayer, at the viſitation of the ſick , 'tis both Declarative , Operative , and Indicative.*

2.

2. In the *Cenſures* of the Church, there is an exerciſe of this part of our function , which we maintain againſt the *Montaniſts & Novatians* , who deny any miniſteriall power of reconciling of ſuch penitents, as had committed heynous ſins, and receiving them to the Communion of the faithfull, which is contrary to that of *Saint Paul*, (as 'tis generally expounded by antiquity) *Gal. 6. 1.* *If any man be overtaken in a fault, (i.e. in a ſcandalous one) you who are ſpiritual, reſtore (i.e. upon his repentance) ſuch a one in the ſpirit of meekneſſe , as in the particular*



*they are forgiven, whose &c.*

265

cular of the *Incestuous Corinthian*, whom, as in the *name and power of the Lord Jesus*, he had bin excommunicated, by *Saint Paul*, and the *Elders* there, so upon his repentance, he was in the same *name*, and by the same *power* restored again, even by such, to whom was committed the *Ministry of reconciliation*, 2 Cor. 27. 10. &c. And indeed this loosening of men, is generally by the *Fathers* accounted a restoring them to the peace of the Church, and admitting them to the *Lords Table* again, as is evident by their frequent expressions that way, which the *Primate* doth declare.

3. In the administration of the *Sacraments*, which being a part of the *Ministerie of reconciliation*, and the *Scales of the Promises* must necessarily also have refe-

T

rence

3.

rence to remiſſion of ſins, and ſo the ancient Fathers ( of whom the *Primate* alleadgeth diverſe ) do hold, that as theſe words, *whoſe ſins ye remit , are remitted unto them, &c.* are a part of our Commiſſion; ſo 'tis exerciſed by the Miniſters of Chriſt in the Sacraments of *Baptiſme*, and the *Communion*; yet ſo, that the *Ministry* only is to be accounted mans , and the power Gods ; it being ſaith Saint *Auguſtine* , ( a ) *One thing to baptize by way of Miniſterie , another by way of power*, which the Lord hath retained to himſelf , as to the Authority of remiſſion of ſins in it, according to that of *John Baptiſts* diſtinction between the externall and internall *Baptiſme* , he baptized with the *Baptiſme of water* , to the remiſſion of ſins, but attributes that of *baptizing*

(a) Aliud eſt  
baptizare per  
miniſterium,  
aliud per pote-  
ſtatem & au-  
thoritatem,

tizing with the Holy Ghost, to Christ onely.

4. In the word of God preached, there is exercised this part of our function, in *loosing* men from their sins, being a speciall part of this *Ministry of reconciliation*, committed to us, as the *Embassadours* of Christ here upon the earth for that end; sinners are said to be *holden with the cords of their own sins*, Prov. 5. 12. The Apostles (saith Saint Jerome) according to their Commission given them by their Master, *Who-soever you shall loose on earth, shall be loosened in heaven*; (which beares the same sense with remitting, and retaining of sins here,)

(a) Did loose those cords by the word of God, and Testimonies of Scripture, and exhortations unto vertues (b) Saint Ambrose saith

4.  
(a) *quas fides, & vincula, solvunt Apostoli Sermones Dei, & testimoniis scripturae, & exhortatione.* lib. 6. Comment. in 11. cap. 14.  
(b) *Remittuntur peccata per Dei verbum, de Abel, & Cain.* lib. 1. cap. 4.

*Whose sins thou forgiveſt,*

*the ſame, that ſins are remitted by the word of God; &c. And ſo calls the Levite, that interpreted the Law, a Miniſter of remiſſion; As the Jewiſh Scribes, by taking away this key of knowledge, are ſaid to ſhut up the Kingdom of heaven, ſo a Scribe fitted for the Kingdome of God in the Miniſtery, is a meanes by it to open the door of heaven to them, by being an inſtrument to open mens eyes, and to turn them from darkneſſe to light, from the power of Satan to God, that they may receive forgivenesse of ſins, &c. And by applying the word unto the conſciences of their hearers, the Miniſters of Chriſt did diſcharge that part of their function which concerns forgivenesse of ſins; not only declaratively, but operatively; in as much*

much as God is pleased to use their preaching of the Gospel, as a meanes of conferring his spirit upon the sons of men, and of working of faith, and repentance, whereby remission of sins is obtained: thus *John* is said to have preached the Baptisme of re- Mark 1. 4. pentance, and to have given knowledge of salvation to the people, for the remission of sins: and Saint *James*, cap. 5. 20. saith, he that converts a sinner from the errour of his way, shall save a soule from death, and hide a multitude of sins. This hiding, or covering, is meant forgivenesse, as 'tis accordingly set forth elsewhere. *Rom.* 4. 7. blessed is the man whose sins Jer. 31. 28. are forgiven, and whose iniquities are covered, &c. Now, is there not as much offence in saying Ministers do save mens soules, or save

*men from their ſins,* (the propriety of our Saviour) as to ſay they *forgive them their ſins*, the *turning men from their iniquities*, is Gods act alone, according to the frequent prayer in the Prophets unto him firſt, yet in regard the *word of reconciliation* is committed to them as the ordinary meanes of it, by a uſual Trope of the Act of the agent given to the instrument, it is attributed unto them, of which might be given many inſtances, *Timothy* (1 Ep. 1. 4.) is ſaid *to ſave them that hear him*, though there is but one Saviour, becauſe he preached the word of ſalvation, by *which they were ſaved*, (*Acts* 12. 14.) the word of God preached by the Apoſtles, is called by our Saviour, *their word* *John* 17. 20. and that which is properly the work of

*they are forgiven, whose &c.*

27 i

of God, is called *their worke*,  
1 *Thes.* 5. The *Corinthians* who  
believed by Saint Pauls Ministe-  
ry are said to be *his Epistle*, i. e.  
*the Epistle of Christ ministred by*  
*him*, as ye have it expounded in  
the next verse following; And  
so, why may not forgivenesse of  
sins be said to be the work of the  
Ministers, i. e. the work of Christ  
ministred by them; being so far  
honoured, as to be called *συνεργοι*,  
*Coworkers together with him*. Ac-  
cording unto which is the judge-  
ment of Dr. *Ward*, that Reverend  
and learned Professor of Divinity  
in *Cambridge*, in that determina-  
tion of his, (*in Comitibus an. 1637.*  
*mensē Octob.*) *Potestas clavium*  
*extenditur ad remissionem culpæ*,  
where are many of the like obser-  
vations, which I found inclosed  
in a letter unto the *Primate*, for

*Whose sins thou forgiveest,*

his approbation, where I find somewhat more then is in that which is printed. viz. 8<sup>o</sup>. *Sic argumentatur Alensis. part. 4. q. 21. membr. 1. Paris potestatis est interius baptizare & à culpa mortali absolvere. Sed Deus non debuit potestatem baptizandi interius communicare, ne spes poneretur in homine, ergo pari ratione non potestatem absolvendi ab ætuali peccato, fundamentum hujus rationis habetur apud Cyprianum de lapsis.*

And the like may be said of the binding part of their office called here, *retaining of sins*. Do we not read how the Ministers are sometimes brought in like those *seven Angels* in the book of the Revelation, which poure out the *Vialls of Gods wrath* upon the earth. Saint Paul saith, 2 Cor. 10. 6.



10. 6. he had vengeance in readinesse against all disobedience, yet vengeance is mine, I will repay, saith the Lord; what other sense can it be but this? he is said to be the inflicter, because he was in Christs name the denouncer? even as *Jeremiah*, (*cap. 1. 10.*) is said to be set over the Nations, and Kingdomes to pluck up, and to pull down, to destroy, and to root out; because God had put these words in his mouth, and was ordained by him as a Prophet to pronounce destruction to them accordingly, or as *Ezekiel* (*cap. 43. 3.*) is said to have destroyed the City, by being said to pronounce destruction to it. The Primate observes, that we often meet with these speeches concerning the Leprosie (which was a Type of the pollution of sin)

fin) the Priest shall cleanse him,  
 the Priest shall pollute him (Lev.  
 13.) according to the Hebrew,  
 and the Greek version; and out

(a) 'Contaminatio contaminabit eum, haud dubium, quin Sacerdos non quo contaminationis Author sit, sed quo ostendat eum contaminatum. Hieron. lib. 7. Esa. cap. 23.

(b) In remittendis vel retinendis peccatis, id Juris & Officii habent Evangelici sacerdotes, quod olim habebant, sub lege legales in curandis leprosis. Hi ergo peccata dimittunt vel retinent, dum dimissa adeo, vel retenta, indicant & ostendant. Ponunt enim sacerdotes nomen Domini super filios Israel, sed ipse benedixit, sicut legitur in Num. Petr. Lomb. l. 4. sent. dist. 14.

of (a) Saint Jerom, that 'tis said, verse 44. the Priest with pollution, shall pollute him, not that he is the Authour of his pollution, but that he declares him to be polluted, and uncleane; whercupon the Master of the sentences, and others do observe, (b) that in remitting, and

retaining of sins, the Priests of the Gospel have the like power, and office, which the Priests of old had under the Law in curing the Lepers, who therefore accordingly may be said to forgive, and retaine sins, whilst they shew, and declare, they

*they are forgiven, whose &c.*

273

*they are forgiven, or retained of* <sup>(a)</sup> *Num. 6.*  
*God (a) So the Priests put the*  
*name of the Lord upon the children*  
*of Israel, and were commanded*  
*to blesse the people in saying, The*  
*Lord blesse thee: but it was the*  
*Lord himself that blessed them;*  
*according to the next words, and*  
*I will blesse them.*

And thus in these four things, I  
leave it to be calmly considered of,  
if the Ministers have not power  
left them by Christ in relation to  
forgivenesse of sins, and with these  
limitations, whether that part of  
the old form of the words of Or-  
dination, might not be continu-  
ed also, which seems to me to be  
explained in the next following  
them; viz. *And be thou a faithfull*  
*dispenser of the word, and Sacra-*  
*ments, &c.* (through both which  
the graces of the Holy Ghost,  
and

and remiſſion of ſins are conveyed, and ſealed) *in the name of the Father, and of the Son, and of the Holy Ghoſt.* According as in the words at the Communion uſed to the recipient, the former clauſe was added in *Q. Elizabeths* dayes, to give the more full ſenſe of the latter. And let not any by this *Moderate* expreſſion, extenuate the office of the Miniſtery, as *Belarmine* would by this inferre, that any *Lay-man, Woman, or Child*, may abſolve as well as the Miniſter, (as we have among our ſelves, too many of that judgement.) For it conſiſteth not in *ſpeech*, but in *power*, or *Authority*; he being as the officer of a King, Authorized to make Proclamation of his pleaſure: Every man may *ſpeak one to another*, to the uſe of *edifying*, but to them  
is

is given, 1 Cor. 10. 16. power to edification, God hath made them able Ministers, not of the letter, but of the Spirit. That from them it comes, 1 Thess. 1. 5. not only in word, but in power also; and in the Holy Ghost, and in much assurance; which accordingly hath been experimentally found; that howsoever another may from the Scripture shew as truly unto the penitent, what glad tidings are there intended to him; yet to drooping and doubting soules, it hath not been so efficacions, in quieting them, and giving satisfaction to their consciences, either in sicknesse, death-bed, or otherwise; as by the Ministry ordained, and commissioned for that end; That as 'tis their office to pray and exhort you in Christs stead to be reconciled unto God; so having

ving listened to that Motion, and submitted your selves accordingly; 'tis their office to declare, and assure unto you in Christs stead, that God is reconciled with you, All which appeares to be the ancient doctrine of the Church of *England*, by what is publickly declared in the exhortation before the *Communion* to be read sometimes at the discretion of the Minister which is the recitd and approved by the *Primate*, as followeth.

*And because it is requisite that no man should come to the holy Communion, but with a full trust in Gods mercy, and with a quiet conscience, therefore, if there be any of you, which by meanes aforesaid, (i. e. Private examination and confession of finnes to God) cannot quiet his own conscience,*

they are forgiven, whose &c.

179

conscience, but requireth further Councell and Comfort, then let him come to me; or some other discreet, and learned Minister of Gods word, and open his grief, that he may receive such Ghostly Councel, Advice, and Comfort; as his Conscience may be relieved; and that by the Ministry of Gods word, he may receive comfort, and the benefit of absolution, to the quieting of his conscience, and avoyding of all scruple, and doubtfulnessse.

And now let the Reader judge if Dr. Heylene hath not cause to repent of his rash censure of the Primate, (in his late book p. 168.) as if in this part of his Answer to the Jesuite, he had (as he saith) in this particular, utterly subverted, as well the doctrine of this Church, as her purpose in it, &c. when

when thoſe two arguments which himſelf urgeth, from the words of *Ordination*, and the *exhortation* at the communion, are produced and defended by the *Primate* alſo. What would he have? he ſaith the doctrine of the Church of England is, that, *The Prieſt doth forgive ſins* authoritative by a delegated, and commiſſioned power committed to him from our Lord and Saviour, doth not the *Primate* ſay the ſame; that 'tis not only *declarative*, but *designative*, not only by way of information out of the word of God (as another underſtanding Chriſtian may do) to the penitent, that his ſins are pardoned, but he doth it *authoritative*, as having a power and commiſſion from God to pronounce it to the party, and by the ſeale of the Sacrament to  
 aſſure



affure the ſoule of the penitent; that he is pardoned of God, which no other man or Angel can do, *ex officio*, but the Miniſter of Chriſt, according to that of the Apoſtle; *To us is committed the word of reconciliation*, this is the ſumme of the Primates judgement. He that would have more, muſt ſtep over into the Church of Rome for it.

I ſhall only make a trial whether Doctor *Heylente* will ſo conclude againſt Mr. *Hooker*, as he hath againſt the *Priate*; who in his ſixth book of *Eccleſiaſticall Policy*, conſents fully with him, where after his declaring, that *for any thing he could ever obſerve*, thoſe Formalities which the Church of Rome do ſo eſteem of, were not of ſuch eſtimation, nor thought to be of abſolute neceſſity

V

(a) Sacerdos  
imponit manum  
ſubjecto, redi-  
tum Spiritus  
ſancti invocatur,  
& indiſta in  
populum oratio-  
ne altari recon-  
ciliatur, &c. ad-  
verſ. Lucifer.

ceſſity with the *Ancient Fathers*,  
and that the form with them was  
with *invocation*, or praying for the  
penitent, that God would be re-  
conciled unto him, for which he  
produceth *Leo, Ambroſe*, (a) *Je-  
rome*, &c. p. 96. He thus declares  
his judgement, viz. *As for the Mi-  
niſterial ſentence of private abſo-  
lution*, it can be no more than a  
declaration what God hath done,  
it hath but the force of the Pro-  
phet *Nathan's* abſolution, God  
hath taken away thy ſins, then  
which conſtruction, eſpecially of  
words judiciall, there is nothing  
more vulgar. For example, the  
*Publicans* are ſaid in the *Goffel*  
to have juſtified God: the *Jewes*  
in *Malachy* to have bleſſed the  
proud man, which ſin, and proſper,  
not that the one did make God  
righteous, or the other, the wicked  
happy;

they are forgiven, whose &c.

283

happy; but to blesse, to justifie, and to absolve, are as commonly used for words of judgement, or declaration, as of true and reall efficacy; yea, even by the opinion of the Master of sentences, &c. Priests are authorized to loose and bind, that is to say, declare who are bound, and who are loosed; &c. Saint Jerome also, (whom the Master of the Sentences alledgeth) directly affirmeth, That as the Priests of the Law could only discern, and neither cause nor remove Leprosies; so the Ministers of the Gospel, when they retain or remit sinnes, do but in the one judge how long we continue guilty, and in the other declare when we are clear, or free. (Tom. 6. Comment. in 16. Mat.) So (saith Mr. Hooker,) when conversion by manifest tokens did seem effected,

Whose sins thou forgiveſt,

*Absolution enſuing, (which could not make) ſerved onely to declare men innocent. p. 108. When any of ours aſcribeth the work of remiſſion to God, and interprets the Priests ſentence to be but a ſolemn declaration of that which God himſelfe hath already performed, they (i. e. the Church of Rome) ſcorne it. And ſo after much to this purpoſe, he thus concludes. p. 113. Let it ſuffice to have ſhewen how God alone doth truly give, and private Miniſterial abſolution, but declare remiſſion of finnes. And thus I leave Mr. Hooker under Doctor Heylen's Censure, who hath already concluded, that forgivenesse of ſins by the Priest, onely declarative, doth not come up to the doctrine of the Church of England. Though the reaſon he gives, be-  
cause*

*they are forgiven, whose &c.*

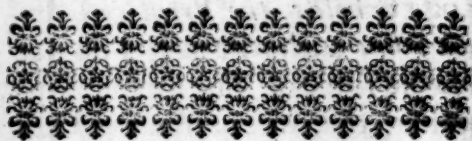
285

*cause it holds, the Priest doth forgive sins* *authoritative*, I do not see the force of, The former, supposing the latter; *for* the Officer, whose place it is, solemnly to make Proclamation of the Kings pardon, doth it *authoritative*; nay, dares not do it, unlesse he were authorized accordingly. And so much for the Primates judgement of those words of Ordination. *Receive the Holy Ghost, whose sins thou forgiveest, are forgiven, whose sins thou retainest, are retained.*

---

V 3

*The*



*The PRIMATES judgment  
of the Use of a set Form of  
Prayer, heretofore declared,  
and now more fully enlarged,  
and confirmed; with the con-  
currence of the Votes of such  
eminent persons who are so  
esteemed by the contrary-min-  
ded.*

**T**HIS Subject hath been so  
sufficiently discussed and  
determined by others, that  
no new thing can be expected  
from me, onely you have here  
the Judgement and Approbation  
of this eminent Primate, which  
being of so great esteem with all  
good

good men; 'tis possible now upon near an even scale of mens opinions in it, his may be of that weight, as to give satisfaction.

First, that the Use of a set Form of Prayer, is not a setting up of any new doctrine, as the Athenians judged of Saint Paul, appears in that 'tis the practise of the Belgick Churches, for which ye have the determination of the Divines of Leyden, Polyander, Rivetus, Walaeus, Thy-sius; in their (a) Synop-sis Theologiae: And the resolution of Mr. Aimes our countryman (who lived and died a Professor of Divinity among them) in his cases of conscience, who saith, 'tis (b) lawfull from the approved practise of the

(a) Disput. 36. de cultu invocatur. Sect. 33. non tantum licitas sed & valde utiliter esse, contendimus, &c. & in magnis conventibus attentio auditorum per usitatas formulas, non parum juvatur.

(b) Licitum hoc esse manifestum est, ex approbata sanctorum praxi, quam in praescriptis Psalmis, & benedicendi formulis, scriptura nobis commendat. Utile etiam & necessarium est quibusdam istiusmodi formam sequi, quamvis ex libello sit denotanda. l. 4. cap. 17. de oratione mentali & vocali.

*Saints in the Psalmes, and other  
Formes of blessing in the Scrip-  
ture; nay profitable and necessary  
for some, though it be read out of  
a book.*

(a) *Ubi sunt  
ei dñi Pastores  
S. Liturgia pub-  
lica formula est  
apprimè utilis  
& necessaria,  
ad communem  
Ecclesia adifi-  
cationem, &c.  
earum usus ju-  
ve damari non  
potest nec debet,  
cum semper &  
ubique, in uni-  
versa Ecclesia  
Christiana, toto  
terrarum orbe,  
jam à plusquam  
1300 annis per-  
petuo obtinuerit,  
etiamque hodie  
ubique obtineat,  
nisi apud nov-  
itios, &c. Donec  
tandem nuperi-  
mè exorti sunt  
in Anglia, &c.  
de Liturg. con-  
cept. form.  
pars 3.*

Then for the judgement and  
practice accordingly of the Re-  
formed Church of France, Ludo-  
vicus Capellus gives us a suffi-  
cient account of (who is Pro-  
fessor of Divinity in the Uni-  
versity of Somer) in one of  
his *Theses* lately published,  
*de Liturgiæ formulis concep-  
tis*, or a set form of a Li-  
turgie, where after hee hath  
answered all the pretended ar-  
guments against it, which it  
icemes he had gleaned up out  
of some of our *English* Writers  
of late, he concludes (a) that  
*tis very necessary both for the most  
learned Pastors and congregati-  
ons,*



ons, as unlearned; and the edification of both, being used throughout the Christian world in all ages, at least for these 1300 years, and is still at this day in all places, excepting only (as he saith) some of late with us in England, whose censure of them] is so severe, that it would be offensive in me to repeat it.

And surely the general custome and practice of the reformed Churches (which Saint Paul urgeth, 1 Cor. 11. 16. cap. 14. 33.) cannot be contemned by any sober Christian, unto which may be added, the judgement of diverse pious and eminent men of our own nation, and so esteemed by such as have asserted the contrary, whose judgements being too large to be inserted here, I shall deferre them till the last, who

who do very fully concur with the *Primate* in it.

*Calvin* was a wise and learned man, now as *Beza* tells us, it was his constant practice to use a set form of *Praier before Sermon*, without alteration; So was it his advice in his *Epistle to the Protector of England*, in *Edward the sixth's time*, (which hath bin mentioned elsewhere) for the *establisbing of a set form of a Liturgy here*, from which it might not be lawfull for *pastors to depart*, both for the good of the more ignorant, preventing of an affected novelty in others, and the declaring of an unanimous consent in all the Churches. For which practice and advice, he had sufficient warrant from the President of the *Ancient Fathers*, in the *Primitive times*, which might be here also produced. And doubtlesse

lesse the councell of *Eliphaz* is  
is good, *Job* 8. Enquire I pray  
thee of the former ages, and pre-  
pare thy selfe for the search of  
their Fathers (for we are but of  
yesterday, and know nothing;) shall  
not they teach thee; &c. as that of  
the Prophet *Jeremiah* (*cap.* 6.  
19.) aske for the old way, and  
walk therein; which may well re-  
buke the presumption of some,  
who are so led by their own fan-  
cies, that the Ancient Fathers are  
of no exemplary esteem with  
them. Onely I may safely repre-  
sent this to the consideration  
of any ingenuous person; that  
if it were the practice of the  
Church of God in all ages for  
1500 (or but 1300) yeares after  
Christ, not only of the vulgar,  
but of such as were glorious Mar-  
tyrs, and the most eminent Prea-  
chers

*chers* of former and later yeares, with whom the *holy spirit* did much abound, doth not the assertion of the contrary *condemn the generation of the just*, or at least argue a bold presumptuous censure of the *spirits of just men now made perfect* in heaven. This only by way of *preparative* to the Readers attention, that there is no *singularity* in it.

2. See the warrants for it in the *Scripture*, i. e. in the Old Testament: (*Numb. 6. 23.*) the Lord gives a form of words to *Aaron*, and his sons, to be continued as a perpetual *Liturgy* from age to age, for the *blessing the children of Israel*, saying unto them, *the Lord blesse thee, and keep thee, the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon*

*upon thee, and give thee peace, &c. Numb. 10. 35. Moses gives himself a set form, at the rising and resting of the Ark. When the Ark set forward, Moses said, Rise up Lord, and let thine enemies be scattered, and let them that hate thee, flee before thee; And when it rested, he said, return O Lord unto the many thousands of Israel. Continued by David at the removall of the Ark in his time, Psal. 68. 1. In the 26. of Dent. ye have two set formes prescribed of God himself. First, to him that offers his first fruits, verse 3. thou shalt say unto the Priest, &c. verse 5. thou shalt speak, and say before the Lord thy God, &c. consisting chiefly of confession to the 11. verse, and then to him that offers his third years tythes. verse 13. when,  
after*

after a solemne protestation of bringing all the *hollowed things*, paying his Tythes truly, without diminution, or alienation, he is prescribed to say this prayer, *before the Lord his God*, verse 15. *Look down from thy holy habitation from heaven, and blesse thy people Israel; and the Land which thou hast given us, as thou swearest, &c.*

3 The book of *Psalmes*, some consisting of *Petitions*, some of *Confession*, some of *praises*, (the severall parts of prayer) what was the end of their composing and collection, but as a *Liturgy* containing the severall formes framed by the *Saints* of God in severall ages, and accordingly continued, and used in the *Temple*, and *Synagogues* upon severall times, and occasions; As that for  
the

the Sabbath-day in speciall by the Title of it (Psal. 92.) as *Moses* prayer was preserved for the use of the Church (Psal. 90.) to *Dauids* time, so was his, and others, after the captivity to our *Saviours* time, some were used to begin the service with; some to end it; some before the reading of the Law, and Prophets, some between them and before the expositions of either, (as those who have searched into those customs of theirs, tell us.)

*Praise* is the principall part of prayer, and for that, how often do you read of *Set Forms* used by the most eminent Saints.

*Moses* after the delivery from *Pharaoh* at the Red Sea, penned a set form of *praise*, for *Myrian* (Exod. 15 1.) unto which that of *Rev. 15.* relates where the  
Saints

Saints in heaven, are said to use that form also; at the victory over their enemies, *they sang the song of Moses* (1 Chron. 16. 17.) *Asaph and his Brethren* had forms delivered them by *David*, to thank the Lord with, (verse 35.) *say ye, save us O God of our salvation, &c.* (2 Chron. 7. 6.) *Solomon*, at the dedication of the Temple, observes that form which was observed by his Father, *praised be the Lord, for his mercy endureth for ever*; at which, (signifying an acceptance of it) *the glory of the Lord filled the Temple*, (2 Chron. 29. 30.) *Hezekiah caused the Priests, and Levites, to praise God in the words of David and Asaph the Seer.*

No doubt, but these worthy reformers, *Hezekiah*, and *Isaiah*, were able to have framed prayers



ers, and praises of their own; and that *suddenly*, (as *Hezekiah* seems to have done at a special occasion in the Temple, *1 Kings* 19. 14. both of them *2 Chron.* 32. 20. in their private) but for the publick settled constitutions, they rather chose to use those *Formes* which were used in the Church many ages before in *Dauids* time; see then a respect to *Antiquity*, not only in *Doctrine*, but in the *Forms* of prayer framed by the Saints before them. And surely if it were pleasing unto God then, according to the Counsell of the Prophet *Hoseah* to the *Israelites* in their repentance, (*cap.* 14. 2. *take to yourselves words, and say thus unto him?*) why should it not be now? he being yesterday, and to day, and the same for ever. (*Ezra* 3. 10.) The like

was observed after the Captivity, at the repairing of the Temple, when Ezra appointed the Lord to be praised *after the Ordinance of David King of Israel.* So much for the Old Testament.

Now for the *New Testament*, yee have a President for it; (which is above all Presidents) in our *blessed Saviour*, who gave a form to his disciples, (*Luke 11, 1.*) *When ye pray, say, not only (as Matthew 6.) say after this manner, or say thus; but say this.* In *Saint Matthew*, he gives a form to the people, and disciples together, which was *before* he sent them forth to preach; (for that was not, till *cap. 10.*) In *Saint Luke* he gives his disciples a Form, *after* he had made them *preachers* and *Apostles*, *cap. 9. 1.* and after the 72 were sent out

out also, *cap. 10. 1.* and both returned from preaching *through the Cities of Israel*, see how both people and Teachers are allowed a set Form, and it seems *John Baptist* had done the like by the ground of their requests, *Teach us as John taught his disciples.* They were not then for New, and different wayes from the Church before, or coætaneous with them, but for a *conformity*, that it might appear *John Baptist disciples*, and they were one Church, and one body. A good example for us to follow, not to ayme at a *Singularity*, or a division between other Churches, and us, but to draw as near as we can to a *Conjunction* with them, in having one heart, and one tongue. Seek not wayes never before thought of, but tread in the steps of the pre-

cedent times, as the Disciples did here teach us, as John taught his.

And the Reconciling of the *Evangelists* is easie, viz. It was our Saviours mind, that it should be both a rule for all other, and said for a prayer also, and that which is a rule for others, must needs be in the highest degree so it selfe. A *Standerd* for any measure, dry or liquid, may be used for that measure too; and so 'tis no contradiction, that the *Lords prayer* should be as the *measure* for other prayers, and said for a prayer also.

And that it was so understood by the Fathers in the Primitive times; I shall onely represent unto you some of the words of Saint *Cyprian* in his *Sermon* upon it, who lived about 250. years after our Saviour: and died a Martyr.

Martyr. He exhorts the people, *not to omit the use of the Lords prayer with their other prayers*, in which he hath some such speeches as these, surely thou art more likely to obtain thy request; *cum qui habitat intus in pectore, ipse sit in voce*, when he that is in thy heart, is also in thy tongue: How can God but hear thee, when thou comest in the words of his Sonne, takest up the prayer sanctified by his sacred mouth; If thou hast no other prayer, use this; if thou hast others, use this also, and urge God daily in his own language, and with the words of his beloved Son. Like him that caught up Alexander in his Armes to appease his Father Phillips anger; so saith he, take up Christ in thy Armes, make him thy spokes-man, by taking up his own words; (that

is with right understanding, and affection.) By these, and the like expressions in that *Father*, may be seen, what was the judgement and practice of the *Primitive* times, in relation to the use of that form of the *Lords prayer*, which the *Divines* of (a) *Leyden* do averre clearly, that *without controversy*, the whole ancient Church did alwayes observe it, not as a *Rule* only, but a *Form of prayer*. 'Tis one extremity to make an absolute necessity of the using it *alwayes*, and an other extremity not to use it *at all*. Our Church that in each service, at least once owned it, as the principall, and parent of the rest, was free from any *vain repetition*. So much for the first thing observable in our *Saviours* giving a form to his disciples, which is a warrantable

(a) Sicuti quodque tota vetusta Ecclesia, id semper extra controversiam habuit, viz. Precationem hanc Christi non esse tantum rectè precandi normam, sed insuper quoque ritè precandi formam. Synops. Theol. disp. 36. Sect. 33.

arrantable president for the Church to do the like for her Members.

2. Our Saviour gave himselfe a form of words, *Matth. 26. 44. he went away the third time, and prayed, saying the same words*; it was at three severall times, and with some distance between each; and which is more observable, it was at his *Passion*. In afflictions we are most apt for various expressions, yet even then, he that was the *Wisdom* of the Father, and excelled in language, *the tongues of men, and Angels*, and could have abounded in the variety of Elegancy, yet varied not the phrase, but kept the *same words*; surely it was for our example, and to teach us that prayer consists not in *words*, but in the earnestnesse of affection; let

no man except against the use of the same prayer *twice*; Our Saviour used it *thrice*, and (as the Apostle saith) *he was heard in what he prayed*, and 'tis the observation of the (a) *above-named*, that our Saviour observed a set form of prayer upon the *Crosse*, used before by *David*, (Psal. 22. 1.) as in the Type, *My God, my God, why hast thou forsaken me* (as those words, *Into thy hands I commend my Spirit*; are out of Psal. 31. 5.)

(a) Imò Christum in cruce pendens deprecationis formam, à Davide tanquam typo antea observatam, usus est. Matth. 27. 46. Ibid.

3. He doth not only prescribe a form of words in *prayer*, but in the *Sacraments*. 1. Baptisme. (Mat. 28.) Go and Baptise them *in the name of the Father, of the Son, and of the holy Ghost*. Which *Form* of words, the ancient Church ever observed without any variation, as containing (with the Element of *water*) the

matter



matter and form of Baptisme, and in the Lords Supper; the three Evangelists give us his very words, used by him in the Consecration of it, and is commended to the Church of *Corinth* by Saint Paul, who received it from the Lord also, and surely are to be accordingly used by us.

4. 'Tis observable how he himself observed the set Formes, used by the Jews at the Passover, both in prayer and praises, see Beza (on Matth. 26. 20.) and Ainsworth (on Exodus 12.) granting it, and that the word *ᾠδὴν*, John 16. ult. should be rendred; *having sung the Hymnes* or Psalms, which they say were a set portion of Psalmes of praises (which the Jewes call their great Hallelujah) from the 113. Psalm to the 118. as also divers others of our learned

ed Writers conceive, (*Paulus Burgenfis*, *Scaliger*, *Drusius*, &c.

And can that of the *Apostle* (*Col. 3.16.*) exhorting to praise the Lord with *Psalms and hymns, and spiritual songs*, imply any other then a set form of words, according to our custome, yet retained in singing of *Psalms* in the congregation. And may not that of our Saviour (*Mat. 18.*) *Where two or three of you shall agree together, touching any thing they shall aske*, &c. imply that a prayer, composed by the consent and unanimous agreement of the Church, to be the more prevalent: put all these together, and are they not a *Cloud of Witnesses*, at least to confirm, and support the weaker sort in knowledge and utterance, who though of sincere

cere hearts, yet cannot suddenly poure forth their desires in fitting expressions, worthy (as they conceive) the eares of *Almighty God*, but must make use of the *pennes*, and formes of others, or of what they have *premeditated*, and framed to themselves; surely in these, if their hearts be, (as they may be) raised to a due height of holy affection, God accepts of them.

The *necessary* requisites to a prayer, are such as these, That the *person* be acceptable, that the matter be good; that it be done in the right *manner* (i. e. with *understanding with affection*, and that *rightly ordered, and qualified*) and the *end* rightly terminated, with a *submission to Gods will*, for the *time and measure*, with the like, which I cannot now insist upon.

upon. But I never heard of any *Divine* that hath wrot of it, to have put in this for one. *viz.* That it must be ~~suddenly~~ poured out, ~~without premeditation~~ of matter, form, or method.

*Object.*

The common *Objection* is this, that a set form is a limiting, or a stinting of the spirit in prayer, which ought not to be.

*Ans<sup>w</sup>. I.*

First, this is but an *unwritten Tradition*, for if the spirit of a single *Prophet* in extraordinary gifts, must be limited in a subjection to the greater number of the Prophets, (1 Cor. 14.) why may not the spirit of a private Minister in these ordinary gifts, be limited by the vote and consent of the *whole Ministry*.

Secondly, see the ill consequences of it. It must be applicable against singing of *Psalmes* in the spirit,

spirit, which Saint Paul puts together with prayer, *I will pray with the spirit, and I will sing with the spirit,* (1 Cor. 14. 5.) divers of the Psalmes are prayers, now if the set form of words in them, be not an obstruction to the making a spiritual melody in your hearts to the Lord, why shall it be a stop to the *overflowings*, and enlargements of the heart, and spirit, in prayer.

Again, it must be of the like force against *preaching* in the spirit, that if it be premeditated, or the *Sermon* be before composed, it cannot be in the demonstration of the spirit and power, nor have any efficacious operation in the hearers, which is both against our daily experience, and Solomon's Commendation of the Preacher, (meaning it may be himself, Eccl<sup>s</sup>.

cles. 12.) because he was wise, he gave good heed, and sought out fit words, and set them in order, even words of truth.

If the spirit was not obstructed in the pens of the Evangalists writing their Gospels, or with the Apóstles in their several Epistles, then; notwithstanding both were done with labour, and study; why should our labour accordingly in the word and doctrine, by the pen or premeditation exclude it now: and if a set form doth not stint the spirit either in singing, preaching, or writing of holy things; why must it be so injurious onely to the spirit of prayer.

3. But thirdly, if a set form be the stinting of the spirit, it must be either in the speaker or hearer.

1. Not in the speaker, for [his spirit  
rit

rit may be the *more* at liberty to spirituell fervent enlargements, when there is no obstruction, or diversion by the work of the *invention* in inditing of matter, and words, the unaptnesse, and unreadinesse unto which in many, hath so disturbed them, and caused them to wander into such *immetbodically* impertinet wayes, that they have been far from the spirit of prayer.

2. Not in the *hearers*, for then it must *ever* be so stinted, for whether the *speaker* useth sudden, or premeditated expressions, (which they cannot judge of) the hearers are alike bound to mind what proceeds from his lips, so that if the spirit be stinted with *them* in the latter, it is as much in the former. For as the judgment is the freer to say Amen  
by

by the fore-knowledge, and approbation of the prayer, so the spirit and affections are at *an equall freedom* also; so that this objection is of no value.

I shall onely put this to consideration, whether that mans *heart* may be accounted most spiritual, which can be daily enlarged, and his *affections* lifted up in the use of the same words, or which cannot without the help of a *variety*, like those *weak* stomachs, or *distempered* in their health, that cannot relish one dish *twice*, but must at each meale, have the *inventions* of men employed to give them various; nay, in danger of losing their stomach, if they hear of them before they come *suddenly* before them; Now in this I would not be understood, to discourage any persons in exercising



cising themselves this way, and striving to perfection in this gift, which I do much commend; only as those that learn to swim, have help at first of some supporters, but afterward come to swim without them. Children at first have their *Copies*, their paper ruled, their hands held, but in time do it of themselves, and so there is an expectation, that you that are of ability should grow in knowledge and utterance this way: but for the weaker sort, is it not better they should use a staffe then slip, and are not the Major part of this kind, like men with weak sights, needing the help of Spectacles. To whom, by denying them a set Form, are we not injurious accordingly, Though those we call weak, may possibly, by their fervency,

Y

and

and ardency of affection be said of, as Saint *Paul* of himself; *when I am weak, then am I strong, and Gods strength perfected in their weaknesse.*

The prevalency of a prayer being not in the elegance and loftinesse of the stile, but in the *sighes and groanes*, and inward workings of the heart, like that of *Nehemiah*, and *Hanna*, though their voice were not heard.

*In a word, an Uniformity in the publick prayers of the Church to be observed in each congregation, would tend much to the unity of hearts and spirits among us, which Saint Paul commends as the more excellent way, and the end of coveting all gifts whatsoever, viz. a Composure of a Form for the publick service of God, by the joynt*

joynt assistance of the most *learned and pious*, from which, the most eminent gifted person might not depart, more then the inferior. I speak not of prayer before *Sermon* and after, (when each may take their liberty, though therein the *Dutch and French Church* are strict also) but of some *consent* in the manner of *Administration of Baptisme*, the *communion*, and other offices in the publick, that might be owned by us all in *Common*, as the form of the *Church of England*, which as it hath been a means to continue a *unity* in other reformed *Churches* at this day; so I believe would be a means for the reducing it with us, even a settled peace both in *Church and State*; which ought to be the prayer and *principall* endeavour of every

good Christian. So much for the declaring and confirming the *Primates Judgement* of the use of a set form of prayer in the *publick*.

Now unto his, for the more easie reception of it, I shall here adde the *votes* of some, whom the *contrary* minded (at least the most *pious* of them) will not gainsay. I shall not mention the judgement and practice of the worthy *Ministers and Martyrs* in *Queen Maries* dayes; some of whom were put to death for approving, and using the *form* which was then extant, being one of the (a) *Articles* put in against them. Of these it will be said, they walked according to the light then given them; I shall therefore trouble the Reader onely with a few testimonies of godly and eminent

(a) Ralph Allerton,  
John Rough.

he  
he  
of  
ub-  
a-  
re  
he  
oft  
y.  
e-  
ny  
en  
m  
g,  
as  
ne  
n.  
y  
m  
re  
a  
i-  
t

nent men, who lived within our own memory; some of them reckoned among the *Non-conformists*, or old *Puritanes*, yet in this particular fully concurring with the *Primate*.

Mr. *Richard Rogers* Preacher at *Walbersfield* in *Essex*, (whom I well remember, and have often seen his constant attendance at the *publick prayers* of the Church) In his pious book entituled *the seven Treatises*.

In that Chapt. of *publick prayers*. He thus beginneth. *If that mind be in us, with the which we have been taught to come to all holy exercises, and so to be prepared for them; who doubteth, but that we may receive much help by them? yea, and the better a man is, the more he shall profit by them, &c.* Some have thought all set forms of

prayer are to be disliked, and such  
onely to be offered up to God, as  
by extemporary gift, are concei-  
ved, and uttered; And that the  
Minister should use no set form of  
prayer, but as they are moved by  
Gods Spirit.

I answer. It is a foul error so  
to think. For as there be necessary  
things to be prayed for of all men,  
and alwayes, and those are the  
most things which we are to pray  
to the Lord for, so there may be a  
prescript form of prayer made con-  
cerning all such things; which  
being so, what letteth that in the  
reading of such forms, either of  
confessing of sinnes, request, or  
thanksgiving; what letteth, I say,  
that the hearers hearts may not  
profitably go on with the same,  
both to humble, to quicken and to  
comfort: For is the reading it self  
unpure,

unpure, when the Minister in his own behalf, and the peoples, uttereth them to God; I speak not (ye see) of the matter of prayer, but of reading it, for if the matter be erroneous, and naught, the pronouncing of it, maketh it not good, any more then the reading doth; and if it be good and pure being uttered or pronounced, the reading cannot hurt it, or make it evill. And as the Church in the Scripture did, and doth sing Psalmes upon a book to God, and yet, though it utter a prescript form of words, I hope none will say that it is a sin to do so, the heart being prepared. In like manner to follow a prescript form of words in praying is no sinne, and therefore ought not to be offensive to any, &c.

And further, they may know that in all Churches, and the best

reformed, there is a prescript form of prayer used, and therefore they who are of mind that it ought not to be, must separate themselves from all Churches. Also, if a set form of prayer were unlawful, then neither were the Lords prayer (which is a form of prayer, prescribed by our Saviour, himself) to be used. And so he proceeds to perswade all good Christians to lay aside contention, and endlesse, and needlesse questions about this matter, and with well order'd hearts and minds to attend unto, and apply to themselves the prayers, which either before Sermon or after Sermon are uttered, or the other, which through the whole action of Gods worship, are read in their hearing, &c. So much Mr. Rogers.

Now this book of the seven  
Treati-



*a set Form of Prayer.*

321

*Treatises*, hath been since epitomized by Mr. Egerton, and entitled the *practice of Christianitie*, which hath an Epistle of Doctor Gouge before it, in a high commendation of it. Now, at the conclusion of that he hath added, *Certain Advertisements concerning prayer*, in which, his, or both their judgements in this subject, are declared accordingly. viz. *That it is lawfull, and in some cases expedient, to use a set form of prayer. Question* (saith he) *is made by many of the lawfulnessse, or at least of the expediencie of praying by the help of a book, or of using a prescript, and set form of prayer. It is to be considered, that there be divers degrees and measures of gifts, both naturall, as of grace; besides, some have been by custome more trained and exercised*  
in

*in this holy dutie then others, &c. which difference I have observed, not onely in private Christians, but also in some most reverend, faithfull, and worthy Ministers. Some using both in their publick Ministerie, and in their private families; a stinted prayer, and set form of words, with little alteration at all, except some extraordinarie occasion have happened, and yet both sorts so furnished with pietie and learning, as I could hardly prefer the one before the other.*

(a) Moreover, whereas in respect of the place and company, there be three sorts of prayer publick in the Church, private in the family, and secret by a man self; greatest liberty may be taken in secret and solitarie prayer, because we are sure (that if there be a believing,

(a) Liberty in  
solitary pray-  
ers.

ing, humble, upright heart) God will not upbraid any man for his method, order, words, or utterance.

Yet in private prayer we may not take so great a libertie, &c. and

Lesser liberty  
in private  
prayer.

some well-affected, have been somewhat faultie and offensive in this behalf: weak and tender Christians, (such as commonly are in a family) are not so capable of that kind of prayer, which is called, conceived, or extemporate, varying every time in words and phrases, manner, and order, though the matter and substance be the same. But especially care must be

Least liberty  
in publick  
prayer.

had in the publick congregation, that nothing be done in praying, preaching, or Administration of Sacraments, but that which is decent and orderly; because there, many eyes do see us, and many ears do hear us; and therefore it is expedient

pedient (for the most part) to keep a constant form, both of matter and words, and yet without servile tying our selves to words and syllables, but using herein such libertie and freedome, as may stand with comelinesse, &c. And so he proceeds thus to direct men, that though a Book may be used in private prayer, yet that it is much better to get their prayer by heart, commending the use of the Lords Prayer, and the varietie of other formes of godly prayers in print, penned by forreigne Divines, as our own countrey men; as Mr. Bradford that blessed Martyr, Master Deering, Mr. Hieron, and divers others yet living, whose printed prayers are nothing inferiour to the former. And so because there ever have been, and still are many Babes in the Church of God, which have

have need of milk, &c. and some of bad memories, and heavie spirits, &c. he frames divers formes of prayers to be used for Morning and Evening in case of sicknesse, for the Lords day, &c. Thus much very excellently, Mr. Egerton, approved by Doctor Gouge.

Mr. Arthur Hildersham, Preacher at *Asbie-delazoneh* in *Leicester-shire*, upon the 51 Psalme, p. 63. saith thus. I dare not deny, but a weak Christian may use the help of a good Prayer-book; better to pray on a book, then not to pray at all. Certainly 'tis a spirit of error, that hath taught the world otherwise.

First, our blessed Saviour prescribed to his Disciples a Forme of prayer, not only to be to them and his whole Church a rule, and sampler, according to which, all  
our

our prayers should be framed, (as appears, when he saith, Matth. 6. 9. After this manner pray ye,) but even for them; to say, tying themselves to the very words of it, as appeareth, Luke 11. 2. when ye pray, say, our Father, &c. By which answer of our Saviour to his Disciples, it may also appear, that John taught his disciples to pray, by giving them forms of prayer; to say, yea, even in secret prayer. Matth. 6. 6.

2. All the best reformed Churches do now, and ever have used, even in publick Liturgies, prescript forms of prayer; and have judged them of great use and necessitie for the edification of the Church: And surely this argument is not to be contemned by any sober Christian, as appeareth by the Apostles speech, 1 Cor. 11. 16. If any man seem to be

be contentious, we have no such custome; neither the Churches of God: So doth he again presse the example and practice of all the Churches of the Saints, 1 Cor. 14. 33.

3. This is no stinting, nor hinderance to the spirit of Prayer in any of Gods people, no more then the singing of praise to the Lord in the words of David, is now, and was in Hezekiahs time, 2 Chron. 29. 30. or the joining in heart with the words that another uttereth in conceived prayer: Thus far Mr. Hildersham.

Doctor Preston (who used a set Form of Prayer before Sermon) in that Sermon of his preached before King James, Text, John 1. 16. Of his fulnesse we have all received, &c. p. 22. saith thus. That a set form is lawfull; much need

need not be said, the very newnesse of the contrary opinion is enough to shew the vanitie and falshood of it. It is contrary to the approved judgement of approved Councils, learned Fathers, and the continual practice of the Church. He instanceth in Tertullians time, and Origen, Saint Basil, Ambrose. Constantine the Great prescribed a set form of prayer to his souldiers, and Calvin in his 83. Epist. to the Protectour of England, saith, that he doth greatly allow a set form of Ecclesiastical prayer, which the Minister shall be bound to observe. But (as I said before) of the lawfulnessse of it, there is no Question.

Object.

How slight is that which is objected against the lawfulnessse of it; to wit, That the spirit is stinted, when we are fettered with words appointed?

I an-



I answer, The freedome of the spirit stands not so much in the extent of words, as in the intention of zeal, wherein they are uttered. And if a set form be lawfull, then must a set form needs excell, which is dictated by Christ himself, and is therefore more frequently to be used, and with all reverence, both in mind and gesture; nor doth this want the practice and approbation of the Antientest, instancing in Saint Cyprian, and Saint Augustine, &c.

And for a further confirmation, see the same affirmed by him again; in his book called the *Saints daily exercise*, set forth and approved by Doctor Sibbs; (who himself used a set Form of Prayer before Sermon,) Mr. Dawsonport p. 80. viz. *Another case* (saith he) is, *Whether we may*  
Z
use

*use a set Forme of Prayer.*

*Ans. I need not say much to you, for I think there is none here that doubts, but that a set Form of Prayer may be used: you know Christ prescribed a Form; you know there were certain Psalmes, that were prayers that were used constantly, and therefore no doubt, but a set Form may be used, and in the Church at all times, both in Primitive times, and all along to the beginning of the Reformed times, to Luther, and Calvins time, still in all times, the Church had set Forms they used, and I know no objection is of weight. One main objection is this. That in stinted prayer, the spirit is streitned, &c. To this he gives a threefold answer.*

*1. They that object it, do the same thing daily in the congregation, whose spirits are limited and stinted*

stinted by being hearers of him that prayes.

2. 'Tis no generall tye, but at other times in private, they may be as free as they will.

3. The spirit or affections are not tyed, or restrained by a set form, there may be largenesse of the heart, though there be a limit of words; This is the summe of the answer, which the Reader may have more at large there.

And thus I have given ye the judgement of these four eminent men in their time, approved by three other equall with themselves, all fully concurring with the *Primate* in this particular, which cannot but prevail much with such as have been, or are otherwise minded at this day, I adde no more, presuming that those that will despise these, will

set light by any other; and so much for this subject, *concerning a set Form of Prayer.*

Now there are *two* other things, which upon this occasion might not be unseasonable to speak a word of, according to the *Primates* judgement also. viz. *Of the length or brevity* in prayer, and of the *Gesture* at it; in both which, many of this age have gone astray.

1. For the *length*. In the publick, all good discretion teacheth *ordinarily* not to be very large, (for we speak not now of *extraordinary* duties in publick Fasts) because in a congregation, all the Auditours are not of the like *strength*. Some, (according to that distinction of *John 1. Ep. 2. 13, 14.*) may be *Fathers*, some *young men*, but others

others *Children* fitter for *milke* then *strong meat*, that a long continuance at prayer may as ill suit with them, as putting of a *new garment* to an *old*, or *new wine* into *old bottles*.

*Jacobs* speech in answer to his Brother *Esau*, when he would have had him driven on his pace with him (*Gen. 33. 13.*) *I will* (saith he) *lead on softly according as the Cattle with young, which are with me, and the children which are tender shall be able to endure, lest if I should over-drive them one day, the flock should die*, may have its Morall application to the prudence of a Pastor this way.

'Tis very dangerous to cause a *fulnesse* in the worship of God, that for prayer men should be apt to say, as those in the *Prophet*

for the Sabbath, when will it be done?

Solomons caveat (*Eccles. 5. 2.*) against rash and hasty utterings, and multiplying of words in the house of God, and his Councell, upon it. Let thy words be few, are observable, much may be spoken in a little, and 'tis true in this, as other matters, *vis unita fortior.*

There is an excellent Epistle of Saint *Augustines* concerning this subject, (*Epist. 121. Probae viduae.*) that (saith he) is not a commendation that he was long at prayer; there may be much speech, but little praying (*multa loquutio non multa precatio*) while the affection is lifted up; like the hands of Moses, so long the party prayes, when that is heavie, the Act of prayer ceaseth; sometimes (saith

(saith he) the work of prayer is rather done (*gemitibus quàm sermonibus; fletu quàm afflatu*) with sighes, then words, teares, then lips.

The time when our Saviour is observed to have used a prolixity, was in the private, then whole nights in prayer, and the whole day till even, but not in the publick; respecting, it may be, the causes before mentioned. So much for the length of it.

Secondly, for the gesture; Certainly, the most comely is kneeling, after the example of David, (*Psal. 100. Ezra (cap. 9. 5.) Daniel (cap. 6. 10.)*) and the pattern of our Saviour, *Luc. 22. 41. he kneeled down and prayed, &c.* whose example Saint Stephen followed, (*Acts 7. 6.*) and Saint Paul (*Acts 20. 36.*) For this cause I bow my

*knees unto the Father, &c.* (Eph. 3. 14.) The humility of the soul is principall, but that of the body must not be omitted; both being *bought with a price*, God must be glorified in both; *present your bodies as a living holy acceptable sacrifice to him* (Rom. 12. 1.)

A second which is allowed, is *standing*, 2 Chron. 20. 5. *Jehosaphat stood and prayed, &c.* (Nehem. 9. 14.) At a solemn fast, the *Priests and people stood*, and confessed their finnes: allowed by our Saviour (Marc. 11. 25.) *when thou standest praying; sitting is no fit gesture for it: as even* \* *Amesius confirms it. Sessio non est gestus orandi*, which is not justified by that of *David*, (2 Sam. 7. 18.) who upon the Message from God by *Nathan*, is said presently to have went  
in

\* *Cas. Conf. de Orat.*



in , and *sate* before the Lord and prayed , or that of the Israelites, (*Judg.* 20. 26.) Who at their solemn Fasts are said to have *wept*, and *sate* before the Lord till Even; because the same word is frequently , and as properly rendered elsewhere; to *remain*, *abide*, or *tarry* in a place , as *Genes.* 27. 44. *tarrying with him*, &c. *Lev.* 4. 8. *he shall tarry abroad*, 1 *Sam.* 1. 23. *tarry till thou have weaned him*, &c. *cap.* 20. 29. *thou shalt remain at the stone*, &c. and so here, both for *David* and the *Israelites*, the sense is, only they continued or remained before the Lord in prayer and fasting, as that of *Matth.* 4. *the people which sate in darknesse*, &c. can be meant in no other. Our Saviours *sitting at the right hand of his Father*, hath as well the sense of *standing*, according

ding to Saint Stephens vision of him, *Acts* 7.56. and that which is said of the Apostles at the Passover, *Mark* 14.18, and as they sate and did eat (*αὐτοὶ καὶ ἐσθίων*) signifies rather a *lying down*, leaning one upon another, and according to the former instances, may imply as well a standing, which 'tis probable was the ancient gesture; so that sitting may be taken, in the *latitude* of any other gesture used at their *remaining* there.

Nay, *standing* is not so strictly limited, but 'tis sometimes taken for *kneeling*, (*2 Chron.* 6. 12.) 'Tis said, *Solomon stood before the Altar, and spread forth his hands towards heaven*; yet verse 14. *he stood, and kneeled down upon his knees*, and (*1 Kings* 8. 54.) *he arose from kneeling on his knees*, That woman which  
is

is said to have stood at *Jesus* feet, Luke 7. 34. and *kissed* them, and *washed* them with *her teares*, and *wiped* them with the *hair* of her head, must imply a *bowing* down, at least to a kneeling.

*A third*, which in Scripture was accustomed with both the former, is the *lifting up* of the *hands*, according to that of *David* in the *Psalmes*. *Let us lift up our hands unto God in the heavens*, Psal. 121. 1. *hear my supplication, when I lift* Psal. 141. *up my hands towards thy holy Oracle, &c.* which is referred to in the *New Testament*, *I will that man lift up pure hands*, (*1 Tim. 2. 8.*) signifying that of *David*, *unto thee do I lift up my soul* : To which we may adde the *lifting up* of the *eyes* to *heaven*, according to the example of our *Saviour* (*John 17. cap. 11. 41. Mat. 14. 19.*)  
Other

Other *unseemly* postures of the *hands, eyes, face, and the like*; hath no example in Scripture, and even mens *hiding, or covering of the face* at publick prayer, seems to be against the order of the Apostle, and the then *custome* of the Churches. 1 Cor. 11. 7. for by the *head* there is not meant the hairy scalp, but the *face*, both by several circumstances in it, and the acceptation of the word elsewhere. 2 Sam. 15. 30. David *wept as he went, and had his head covered, and all the people that were with him, covered every man his head, weeping as they went; &c.* here by the *head* must be understood the *face*, after the manner of *mourners*, as on the contrary, that of our *Saviour* to his Disciples, in token of joy; *lift up your heads*, must be meant accordingly;

cordingly, And the face being the seat of *shame*, the *head* must be so taken, *Jer. 14. 3, 4. they were ashamed and confounded, they covered their heads, &c.* unto which, some passages out of *Tertullian* might be given, by way of confirmation.

Now for the better reception of this latter part of the *Primates* judgement, concerning our *outward reverence* in the publick worship of God, whether at *hearing of the Word* or *Prayer*; so much neglected in these times; I shall here adde what I find in the foresaid Mr. *Arthur Hilder-sham*, in his *Lectures* upon *John 4.* In the 26. Lecture he speaks much for the *outward reverence* of Gods publick worship in the Church. viz. That we should neither come into that place, nor go out of it,

it, as ye would in or out of a dancing-schoole; But in our very coming in, and going out, and whole outward carriage; we should give some signification of the reverence that we bear to this place, and that we do indeed account it the house of God; Exhorts men to come to the beginning of the then publick worship, or before it begins; and tarry till all be done: to be present at the Administration of Baptisme, and at the blessing pronounced by Gods Ministers. Affirmes, that there was nothing then done in Gods publick worship among us, but it was done by the Institution, and Ordinance, and Commandement of the Lord; the particulars of which, he mentions.

In his 27. Lecture, he exhorts to a reverend gesture in prayer, kneeling.

*kneeling as the fittest; or standing, not sitting. And commending the reading of the Scriptures in publick; he saith, At the hearing of the word read, some further gesture, and outward signification of reverence is to be used, then is required at the hearing of the Sermon; which he confirms by proofes out of Scripture and reasons, too large to be related here. But he thus concludes. viz. So you see the custome of our Churches in sitting bare while the Word is read, is groundd upon good reason and warrant from the word of God, and such, as it well becomes every one of Gods people to conform themselves unto.*

*Lect. 29. he complains of that irreverence thus. Some will not vouchsafe to be bare at the reading of the Word, some will be bare  
at*

at the Psalmes, not at the Chapters; and if they could justly pretend infirmity for it, they were to be excused; but they will not be bare many of them, so long as the Text is in reading: yea, every youth and boy in our Congregations, are wont to be covered, while the Word is read.

But the chief abuse is, the neglect of kneeling in prayer, many that will kneel at their own private prayers (which they make at their coming into the Church) can never be seen to kneel at the common and publick prayers. Many that will kneel at the Lords prayer, will kneel at no other, wherein (though the Lords prayer be in sundry respects more excellent then any other yet) there is as much reason we should kneel at any other prayer, as at it; for the reason of our kneeling



kneeling, is not the excellency of the words used in prayer, but the reverence and duty we owe to the person we pray unto, &c. This saith that worthy and judicious Writer Mr. Hil-tersham,) I can but wonder, upon what pretence such a man could be silenced, (as he wrot himsele to the Pri-  
mate; Anno 1630.

I conclude only with an exhortation to decency, and a reverent comelineesse in our solemne meetings, that devotion and prudence may kisse each other, that while the soule is lifted up in prayer, the body may be humbled, and the whole man presented to God as an acceptable sacrifice, that unity and uniformity in doctrine and worship; may be found among us, and that we may all be of one heart, and one

A a mind

*mind. Consider what hath been said, and the Lord give us understanding and moderation in all things.*

---

---

A



A

CHARACTER of Bishop  
Bedell late Bishop of Kilmore,  
in Ireland.

UPON the occasion of publishing this *Sermon* of his (on *Revel. 18.4.*) I have thought fit to give this *exemplary character* of him. Somewhat of his life is already extant, within that of Sir *Henry Wotton's*, the enlargement of which, I leave to the prudence of others, onely thus much in brief.

He was *Fellow of Emmanuel Colledge in Cambridge*, where he was one of the *eight* that commenced *Batchellours of Divinity*

nity of that house in one yeare : whereof *Bishop Hall* and *Doctor Ward* were two, between whom and him, there was a continuall intercourse of Letters to their last. From that *Colledge* and *University*, he had that *Character* given him of learning, and prudence, that he was chosen to go with the *Embassadour* *Sir Henry Wotton* unto *Venice*. What the fruits of his some yeares being there produced upon *Padre Paulo*, and other learned men, sufficiently appears by the testimony given of him in a letter of the *Embassador's* hereunto annexed. The *Interdict* of *Venice* (wrot by the foresaid Authour,) he translated out of *Italian* into *Latin*, for whose use he also translated the book of *Common Prayer* into *Italian*, and made an *English Grammar*

*mar* (which I have seen writ with his own hand.)

After his return from *Venice*, were wrot those learned *Letters* of his to Mr. *Wadesworth*, who at the same time, going with the *Embassadour into Spain*, had been withdrawn to the *See of Rome*, whose temper and meeknesse of stile to an *Apostate*, I wish were so far exemplary with some Writers among our selves, as to abate that *heat* and *bitternesse*, which hath broke forth in matters of lesse consequence.

At his Benefice of *Horningeshearth* near *St. Edm. Bury* in *Suffolk*, he continued long in great esteem, sometimes chosen by the *Diocesse* to be a member of the *Convocation*.

Upon the death of Sir *William Temple* Provost of the Colledge in *Dublin*, the late *Primate* wrot ear-

nestly to him to accept of it, being unanimously chosen by the *Fellows*. During his abode there, he performed the duty of the *Catechist*, & preached a *Lecture Sermon* once a week in *Christ Church*.

He was not long *Provost*, but he was promoted to be *Bishop of Kilmore*, where (I being then the *Dean*) it gave me the occasion to be more known to him.

In relation to the *Liturgie* of the Church of *England*, he gave this direction; *viz.* to observe whatsoever was enjoined in the *Rubrick* without *addition* or *diminution*; not to be led by *custom*, but by *rule*. And in speciall, he ordered that the whole *Doxology* to the blessed *Trinity*, *Glory be to the Father*, &c. should be alwayes read by the *Minister alone*, without the *respond* of the people:

people, and the like for the *Psalms: Te Deum, &c.* with the rest, appointed to be read between and after the *Lessons*, though the custome had prevailed otherwise in most Churches.

The *Communion Table* was placed by him, not at the *East end*, but within the *body* of the *Chancel*, and for other *Innovations* elsewhere introduced, he observed them not. His judgement being, that those were as well *Non-conformists*, who *added* of their own, as those who came *short* of what was enjoyned; as he that *addes* an inch to the measure, disownes it for a *rule*, as well as he that cuts an inch off.

He was a careful observer of the *Lords Day* both in the *publick* and *private*, at one of the clock in the after-noon; he had then

the Book of *Common-Prayer* read in the *Irish* tongue in the Church for the benefit of the *Irish*; at which he was constantly present himself, who in that little space had obtained the *knowledge* of the language. And as the *New Testament* had been long before translated into *Irish*; so had he caused the *Old Testament* to be accordingly, & was almost ready for the press.

And Whereas Doctor *Heylene* hath censured the late *Primate* very liberally for his approbation of the *Articles of Ireland*, he must take *Bishop Bedell* into the number also, who was so much for them, that I was present when, at the examination of an \* able *Minister* then to be ordained, he did in the Church examin him in each, or most of the *Articles*, in a solemn meeting of the *Clergy* of that Diocese

\* Mr. Thomas Price then Fellow of the Colledge of Dublin, who afterwards suffered much in the same Diocese by the Rebellion of Ireland, and is yet living in Wales.



ocesse for that end, at least 2 full hours, whereby our *votes* might be also given for his approbation.

At his *Courts of Jurisdiction*, he frequently sate himself; where he caused alwayes some of the *Clergy*, (if any were there) to sit covered on each side of him, with *liberty* to give their opinion in each case, and at a *sentence*, he asked their votes man by man: In some degree reducing then his *Episcopall* to a *Synodical Government*, according to the *Primate's* proposall by way of accommodation *an. 1641*. It was his custome usually on the *Lord's* dayes, to preach upon those select portions of Scripture commonly called the *Epistles* and *Gospels* of the day.

At the *Visitations*, he usually preached himselfe. The *Procurations* were bestowed in defraying the  
the

the charges of the Ministers, and the rest given to some pious uses.

After *dinner* and *supper*, a *Chapter*, was constantly read at his Table, and some time spent by him in opening some difficulties in it.

The *publick Catechisme*, he had branched out into 52 parts; whereof, he appointed one to be constantly explain'd in the *Afternoons* in each Church, within his Diocess.

He was very indulgent to the *Irish Natives*, in the preferring and encouraging of them for the Ministry; and yet such was their *Ingratitude* (i. e. the Popish party) that in that horrid *rebellion*, 1641. they exempted him not from their rapine; but seized upon his cattle, pillaged his house, ransack't and spoyled his *Library*; put him into a *Castle*, standing in a *Lough*, (called *Lough-ontre*) about a mile and a halfe from his house, where

where he was *imprisoned* that winter. And at length being permitted to come out, died in a poor house of one who was an *Irish-man*, and a *Protestant*, and continued faithful to him; by whose means an *Hebrew manuscript Bible* of his, (which he brought from *Venice*) was preserved, and is now in *Emmanuel Colledge Library in Cambridge*.

He was *buried* according to his own *appointment* in the Church-yard of the Cathedral of *Kilmore*, where he had caused his *wife* and *son* some years before to be buried. His judgement being against burials in Churches, as an *abuse* introduced by pride & superstition.

I conclude only with this, if the *Moderation* of this *Bishop* had been observed elsewhere, I believe *Episcopacy* might have been kept upon its *wheelles*.

A Lett-

*A Letter of Sir Henry Wotton's to the late King, in the behalf of Bishop Bedel, when he was desired by the Archbishop of Armagh, to accept of the Provostship of Dublin Colledge in Ireland, which hath been lately published in the Life of Sir Henry Wotton.*

*May it please your most Gracious Majesty,*

**H**AVING been informed that certain persons have by the good wishes of the *Arch-Bishop of Armagh*, been directed hither with a most humble Petition unto your Majesty, that you will be pleased to make *Mr. William Bedell* (now resident upon a small Benefice in *Suffolk*) *Governour of your Colledg at Dublin*, for the good of that society; and my selfe

self being required to render unto your Majesty some testimony of the said *William Bedell* who was long my *Chaplain at Venice*, in the time of my employment there; I am bound in all conscience, and truth (so far as your Majesty will vouchsafe to accept my poore judgement) to affirm of him that I think hardly a fitter man for that charge, could have been propounded unto your Majesty in your whole Kingdom, for singular erudition and piety; *Conformitie* to the rites of the Church, and Zeal to advance the Cause of God wherein his Travels abroad were not obscure in the time of the *Excommunication of the Venetians*.

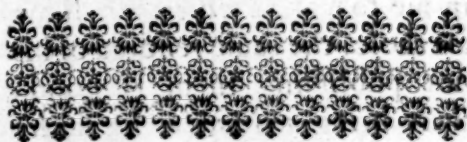
For may it please your Majesty to know that this is the man whom *Padro Paule* took, I may say,

say, into his very soule; with whom he did communicate the inwardest thoughts of his heart; from whom he professed to have received more knowledge in all *Divinity*, both *Scholastical* and *positive*, then from any that he had ever practiced in his dayes, of which all the passages were well known to the *King your Father*, of most blessed memory. And so with your Majestie's good favour, I will end this needlesse office; for the generall fame of his *Learning*, his *Life*, and *Christian temper*, and those religious labours which himself hath dedicated to your Majesty, do better describe him, then I am able.

*Your Majestie's most humble  
and faithfull Servant,*

H. WOTTON.

*A Postscript.*



### *A Postscript.*

**M**r. *Thomas Pierce* hath in an *Appendage* to a late book of his, printed *five Letters* wrot unto me by him, in each of which I cannot but much acknowledge his *respects* to me. To the *four* first I gave little else but brief returns of the like to him, which consisting *chiefly*, either in the asserting of the *nearness* of his judgement to the *Primates*, or the *remoteness* of Mr. *Barlees*, I did not conceive it fitting for me to interpose, and where there was a professed *full agreement*, it was no good office  
in

in me to make a *difference*. Now for those, the cause rendred of his not publishing them is good, there being *nothing* (as he saith) *needfull, or of concernment, in any one of them*, Only to the *fifth* of his, wherein *three Certificates* are published as testimonies to confirm his former assertion of a *late change of judgment in the Primate*, with other applicatory passages from thence, I did return him a *larger* answer in this *Letter* following, (excepting some few *circumstantiall* alterations) having then no imagination that *either* of them should have bin made publick. And I have as little mind to it now, only by the *provocation* of divers of my Friends who conceive the *Primate* suffers in the interpretation of many by the silence of it, I have been compelled



led upon this occasion, to put forth this brief *defence* of him without any *offence* to Mr. *Pierce*. For his *Appendage* (wherein his respects to me are rather encreased then lessened) I have thought fit to clear *one passage*. He saith I have spoken *indiscriminately* of *Universal Grace*, and *Universall Redemption*, and the place he quotes for it, is out of my second Letter to Mr. *Barlee*, p.64. in these words, viz. *But that by an Universall Redemption should be understood, an Universall Grace, &c. will not be attested to have been affirmed by the Primate, &c.* doth not this clearly imply a distinction to be made between them? I am sure I then so intended it. And therefore that which he addes immediately after. viz. *That there is a wide difference be-*

tween them, I do fully concur with him in it. Yet it seems to me, that himself puts them together often *indiscriminately*, as in the page before this, thrice in one page, 86. and p. 88. l. 32. as in his *Philanth.* p. 15. and elsewhere. And if I have in any other place done it, as in the title of the Letter, I was led to it by him. In this we have no disagreement, and I wish this following Letter may not occasion any, which I am forced thus to publish, as followeth.

---

Doctor

*Doctor Bernards Answer to Mr. Pierces Fifth Letter containing three Certificates, produced by him to justify a late change of judgment in the Primate of Ireland.*

SIR,

**I** Owe you many thanks for the labour you have taken in your last Letter of the 28. of *January*, in transcribing the Certificates of those learned persons, which (supposing to have been rightly apprehended by them, without any mistake of him, yet) favourably interpreted, do not seem to me necessarily to argue what you have apprehended, and concluded of the change of judgement in the *Primate*, which I shall now ingenuously give

B b 2

you

you my sense of, without any desire of further dispute or contention about it.

First for Doct<sup>r</sup> Walton's, where he saith, *My Lord Primate did declare his utter dislike of the doctrine of absolute reprobation*; I conceive it may be understood of the *Supralapsarian* opinion, which makes reprobation to be antecedent to the fall of *Adam*, and not only as a *Præterition*, but a *Predamnation* for actuall sins. That he held the universality of Christ's death, not onely in respect of sufficiency, but also in regard of efficacy, so that all men were by that made salvable (for so much efficacy I do not deny) differs not from that which his letter published, doth testifie, and that the reason why all men were not thereby saved, was because they did

did not accept of *salvation* offered, is also granted, if it be according to his judgement rightly understood, viz. of those to whom the Gospel is preached; not of Pagans, and Infidels.

That the grace of *Conversion* was not irresistible, but that men did often resist and reject the same, may well stand with my Lord Primate's Judgement, and no wayes opposite to this. viz. That it is so effectual, that by the decree of his election; It is not resisted by the elect, and therefore his dissent from Geneva (as Doctor Walton certifies) is to be understood of Beza, not of Calvin; nor of the Sublapsarian (as I have intimated before) and I conceive his concurrence with Bishop Overall, which he averreth him to have professed, is to be

B b 3                  under,

understood as I have expressed it: for you know that *Bishop Overall* distinguished the *Remonstrants* opinion, and that which he is pleased to call the opinion of the *Puritans*; (which title I wish he had spared) from the doctrine of the *Church of England*, which joynes the universality of redemption with the speciall intention of God, effectually to save the elect. This for Doctor *Walton's* Certificate.

Now for Mr. *Goninges*, which seems (by the Preface of it) to have bin given you after your publishing the Lord *Primate's* change of judgment; somewhat of that may be safely granted; viz. *The sincerity of God's universal call of all sinners to whom the Gospel was preached*, which is the summe of what he affirms to have heard,  
from

from him in the publick, but for that which he saith he received from him in private, *viz.* That God, together with his word preached, did give internal grace to all that are called by it, that they may repent if they will, yea they all can will, &c. If the Primates words were not mistaken by him, (as they might the more possibly by the distance between the hearing, and the date of his certificate to you) I suppose this was the sense of them, *viz.* That by *internall* grace he did not understand more, then that there are some good motions offered unto the hearts of sinners, which if they did not *extinguish* and *resist*, and thereby draw upon themselves a further guilt, they should be *seconded* with more *effectuall* grace; and, that

upon their disobedience, God doth *justly* leave them to themselves, and doth not superadde that *speciall* grace, whereby their *Wills* are *changed*, and their *conversion* wrought. As for *posse non resistere*, it is consistent with actual *resistance*, which is taken away by speciall grace, and thus far I conceive he might hold with *Bishop Overall*; so much for Mr. *Goninge*.

For Mr. *Thornedick's* Testimony, I see not wherein it differeth from the Lord *Primate's* Letter published, and needs no further answer. So that upon the whole I do not find, even by these *Certificates*, so sure a ground, for your assertion of my Lord *Primate's* *change of judgement*, and his *being of late a serious convert*, &c. as you have supposed; The first  
pre-



pretend but little, the last less, and the middle not much; thus interpreted: Howsoever for *my self*, had I been an ear-witnesse of that which certifies the most *largely*, I should have had more *caution* then to have adventured to signify the judgement of so *eminent* a person, *under hand, and seale*, (as you say you have it) without his knowledge, or consent, whether when he was *living*, or since his *death*, especially in that which should seem to *imply a contradiction*, to what he had before *said and wrot*.

For that *Objection* of the 32 Article of *Ireland*, that Article may very well admit of some *preparative* motions tending to conversion, but not the actuall grace of conversion; and may also be understood of denying an *actuall*

tuall call of all men, which are out of the *Pale* of the Church, or that the works of the creation and providence do lead men, or enable them to come to Christ, as some *French Divines* have lately taught.

For that *inconsistency* implied by you, from what I have affirmed of my Lord *Primates* judgement. *viz.* That *Massa corrupta* was the object of predestination, it will well consist with his judgement of universall redemption, expressed in his letter. And, the decree of *reprobation*, supposed to be *ex intentione speciali*, doth not deny a *salvability* of all men, but onely an effectuall grace to be given to work their conversion, and may also consist with universall redemption, and possibility of salvation, because reprobation

bation is onely *negatio specialis gratiæ, non nuda sufficientis.*

As for *Goteschalchus*, the *Primate* relating the truth of the story, and his opinion, is not thereby obliged to every particular of them, and if there were any mistakes of Mr. *Barlees* from thence, or that large *Catechisme* going under his name, doth not concern me to take notice of:

For that which you mention of Mr. *Vaughans* relation in the life, and death of Doctor *Jackson*, of the care which the *Primate* took, (being (as you say) a Mourner at his funerall) to have his writings *very religiously* preserved. First, I have viewed the place, and find some mistake in the words, which are onely thus; *viz. The Bishop of Armagh, (being at his funerall)* much desired his

his papers might be *carefully* preserved. But secondly, I do not believe the *Primate* meant, or approved those works of Doctor *Jacksons*, wherein he professeth himself to be for the *Arminian* way, as he doth in the Epistle Dedicatory of those Bookes which he dedicated to the *Earle of Pembroke*, and which were answered by Doctor *Twisse*. Other works it may be, that *learned* man might have of other subjects, which might be usefull to posterity, which the *Primate* might have a care of, but I do not believe they were any of *that nature*; and the rather because they must be meant of such works which were *not extant* at his death, and not of those which were *already* printed, as you seem to apply it. Besides, it doth

doth not appear, the *Primate* then understood what subjects they were of ; And therefore, that which you have immediately added of your own ; *viz.* *That such inestimable κημήλια might not be wanting to posterity, but might performe their work of bringing religion into its wits,* (which the Reader might possibly mistake, in apprehending them to have been the *Primates* words) and your somewhat severe application to *him*, from thence, and what Mr. *Barlee* had said of Doctor *Jackson*, seemes to want a foundation here.

For that which you write in your *Postscript* concerning my saying, that the doctrine of St. *Augustine* was confirmed, or inclined unto by the *Primate* in his works, if you observe the whole discourse,

course, it is onely in relation to *Pelagius* and his disciples, and limited to those points in debate concerning the *Primates* judgement, whereof *universall redemption and free will*, were mentioned; not that by it I had obliged the *Prioste* to be of Saint *Augustines* judgement in all points besides: And for that particular of *perseverance*, which you instance in, it came not into my discourse in either of my Letters to Mr. *Barlee*, what he or Mr. *Baxter* have produced of the *Primates* apprehension; what was Saint *Augustines* judgement in that point; cannot argue it was therefore his own; Indeed, Saint *Augustine* is variously conceived in it, in his severall Tractates, and where he hath some expressions tending to  
the

the finall falling away of some who have been regenerated and justified; he is thus salved by others, who understand him either, *de justificatis Sacramento tenus*, or *judicio charitatis*, that they were such, or of some *predispositions* to regeneration, in some Morall reformation; not of a spiritual real conversion, which he denies to any reprobate.

Now in this variety of senses, you should have done better then thus, to chuse the worse; for the *Primates* judgement, who was against the *Total and final* falling away of those, who were effectually called, truly regenerated and sanctified, according to the 38 Article of *Ireland*; And thus I have touched the principal materials in your Letter.

For that you say, *some have*  
endea-

endeavoured to gain credit to their Calvinistical opinions by their unjust usurpation of the Primates name. I could wish those hard expressions tending so much to the distaste of Calvin, might be abated; whom divers of the most eminent Writers, and learned Fathers of our Church, (whom I suppose you reverence) have had in great esteem; and usually name him with honour.

I might quote divers, as Arch-Bishop Whitgift, Bishop Bilson, Bishop Davenant, Mr. Hooker, Doctor Ward, &c. but Bishop Andrewes shall suffice, who in his determination against usury, (a case wherein he dissented from Calvin yet) thus writes of of him. *Calvino (illustri viro nec unquam sine summi honoris præfatione nominando)* &c. i. e. Calvin



*Calvin an excellent man, never to be named without a Preface of the highest honour. I wish that Spirit of meeknesse and charity found in those old Bishops, were doubled upon us in these dayes, when we are as much (if not more) called unto it; The contrary may possibly be gratefull to the See of Rome, but I do not see what advantage it can be to us. For his discipline, you may take your liberty, which may well be distinguished from his doctrines. And for the Primate, though I cannot say he was of his judgement in all points, yet he had a due respect for him.*

For that which you object again to me, as you did in your third Letter, *viz. my acknowledging an engagement to Mr. Barlee for his readinesse offered,*

(in his first Letter unto me) to clear the *Primate*, &c. did not deserve a repetition, being it was in my first to him, when he was as much a *stranger* to me, as I was to you: only, let me say thus much of him. How far he had disagreed in his book from the *Primates* judgement; I shall not now enquire, but after the receipt of that *tractate*, wherein he read what his was; he wrot thus unto me (*Decemb. 21. 1657.*) viz. *It is true, there be some minutia, about which I am not satisfied, and shall be glad to have an amicable conference with you. However as to the rei summam, I do so perfectly agree with the most venerable Primate, as that I dare discharge you from all feares of ever having him exposed to my pen, and censure, &c. which I doe the rather thus*

thus punctually repeat his words, because in *short* you have mentioned it from me in your *fourth* Letter. And when I had read you both, meeting in the *Primate*, I thought it my part to sit down in *silence*.

In a word, you have with much industry viewed, and reviewed the *Primates* judgement in that *point*, which hath been published, but I wish I did not find you making that use of it, to endeavour to confirm *your former assertion of a change in him*, in which I am not in the least *shaken in mind* by what hath passed between us, but must still conceive (contrary to your expectation in the beginning of your Letter) there was a *mistake* wheresoever it lights; which being so gentle an expression, and which we are all subject unto,

unto, I see no cause of any offence,  
either to your self, or Certifiers.

I shall entreat you to let *the*  
*venerable name* (as you stile it) of  
that good man rest in peace,  
without any further *strife* of  
*tongues or pens*; and let us leave  
his judgment to his works, which  
do *undoubtedly* testifie of him:  
and for any further dispute of  
*this subject* between us, I wish  
this might be the *last*, as it is the  
largest; and that neither by this,  
nor any other, the least breach  
may be made between us, as to  
love, and friendship, which upon  
all occasions, shall ever be rea-  
dily manifested by

Graves-Inne,      Your assured Friend  
Febr. 9.                      and Servant,  
1657.

N. BERNARD.

FINIS.

e,  
e  
f  
,  
f  
e  
h  
:  
f  
h  
e  
,  
n  
o  
a  
.

Bernard.